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THE
Commonweal

From a Protestant Observer at the Council

An Open Letter
to the
American Bishops

by Robert McAfee Brown

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THE COMMONWEAL

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THE COMMONWEAL

A WEEKLY REVIEW OF PUBLIC AFFAIRS, LITERATURE AND THE ARTS

The Council and Anti-Semitism

UNOFFICIAL reports coming out of Rome, especially those originating from anonymous sources, are notoriously difficult to evaluate. In the case of the widespread stories that the draft schema on the relationship of the Church to the Jews has been weakened, however, they are too steady and too consistent to be ignored. Even the possibility that the final document may appear ambiguous or less than forthright is cause for serious alarm. There are many ways in which the Council can fail, but should it fail on this issue, then possibly irreparable damage may have been done.

At the very least, a failure here would amount to a slap in the face of the Jews. It is by now well-known throughout the world that anti-Semitism has played a sad but persistent part in Catholic history. The Jews themselves certainly know this, even if Catholics sometimes find it convenient to forget or explain away. But the Jews also know that there has been a strong movement in the Church to repudiate, in the most solemn ways possible, anti-Semitism. They have been heartened by this movement. Should it now turn out that when a decisive step is needed, the Church lacked the courage and will to speak unequivocally, it is hard to see how any Jew could fully credit the Church's sincerity. There can be no half-way house.

The effect within the Church could be no less severe, even though perhaps less obvious. For the past few decades, popes and bishops have worked hard to educate those in their care about the bond which exists between the Church and the Jewish people, a relationship unique in history. Christ was a Jew, Mary was a Jew, the Apostles were Jews, the Church's theological roots are Jewish. This has been pointed out time and again. But however often repeated, anti-Semitism has still not died. For centuries millions of Catholics thought of the Jews only as "Christ-killers." Many still do. Only the most

solemn and clear-cut repudiation of this popular belief will serve to root it out once and for all. There can be no compromise with this base prejudice. It is evil and it must go. It distorts the Catholic's conception of the Church, and thus of Christ's relationship to mankind.

IT HAS been suggested, of course, that a strong statement might serve to increase the problems of the Church in Arab nations. There have been, reportedly, some diplomatic pressures from these nations. Even assuming the worst, we fail to see that such considerations should deter the Church. The issue is a moral and a spiritual one of the highest importance. To evade it for the sake of the Church's temporal position would be to pervert principle for the sake of diplomacy.

It has also been suggested that conservative forces in the Curia are opposed to a strong statement on theological grounds. If this is true, their objections presumably rest on the long-standing tradition in many parts of the Church that there is a scriptural warrant for looking upon the Jews as an accursed people. But competent biblical scholars have exploded this myth, just as they have been able to show how ridiculous it is to portray the Jews as deicides. More than once in the history of the Church a false, popular sub-tradition has been allowed to continue out of fear for the sensitivities of simple believers, or out of fear that the Church's past would be cast in an unfavorable light. That must not be allowed to happen this time.

The Church has much reason to beg forgiveness of the Jews. It has much reason to repudiate those in the Church, past and present, who have allowed anti-Semitism to go unchecked. It has much reason to do everything possible to see to it that Catholic doctrine can never again be misinterpreted. Even if all these things are done, however, it would be naive to expect that all lingering traces of anti-Semitism will promptly disappear from the Catholic con-

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sciousness. That will entail a massive effort, possibly for generations. A strong conciliar statement is only one step, but an essential one. Without it the task of re-education cannot be expected to succeed; it will have been emasculated at the very outset. The era of vague disavowals of anti-Semitism, of protests of innocence, must come to an end. Should anything less come out of the Council it will be little short of a disaster.

After the Attack

GENERAL EISENHOWER, after refusing to join a "cabal" against Senator Goldwater, has apparently joined one. Governor Scranton, in successive weeks, has a) found no important differences between his views and Senator Goldwater's, b) stated that he did not know what the Senator's views are, and c) rediscovered the Senator's views and found them "a weird parody" of Republican beliefs. Richard Nixon, having praised Senator Goldwater for months, announced that Goldwater must be stopped. In declaring his strict neutrality in the race for the Republican nomination, he managed, even-handedly, to insult both Senator Goldwater and Governor Scranton in the same week.

It is hard to recall as much public intra-party disarray. With Governor Scranton succeeding Governor Rockefeller as the stalking horse, Mr. Nixon succeeds Governor Scranton as the "neutral" man-in-waiting to be tapped in case of convention deadlock. The chances for preventing Senator Goldwater's nomination seem to remain as small as they did two weeks ago—the Goldwater delegates include too many true believers in the conservative cause, and nothing less than a fiery attack on the Senator by General Eisenhower, which seems totally out of character, is likely to have much effect.

But the changes have been significant. The "modernization" of Senator Goldwater's image, which his backers would have liked to begin at once, is postponed until after the convention. A difficult job at best, it may now be nearly impossible. When Scranton attacked, Senator Goldwater thereby lost his number one choice for vice-presidential nominee, and the list of other possible running mates who might contribute a gloss of respectability to the ticket is shrinking fast. For his part, Governor Scranton will gain almost as much national exposure during the next few weeks as he might have had as the vice-presidential nominee; he will thus be as well-positioned for the 1968 race as anyone now on the scene. And the lumps that Senator Goldwater is now taking from most of his party's spokesmen make it even more likely that he will be beaten decisively

enough next November to prevent a serious reactionary challenger from arising again.

Death on the Highway

PUBLIC CONCERN is minimal, although forty-three thousand people were killed in American traffic accidents last year. Feasible local and state remedies are many and obvious: safer roadways; grade-crossing elimination; higher age requirements for teenage licensees plus physical ability tests for elderly drivers; stricter enforcement on speeding and drunken driving; campaigns on constant use of seat belts; more effective vehicle inspection. Many of these could be brought to pass by responsible popular demand.

On the national level chief responsibility lies with the auto manufacturers, who continue to stress power and speed. By pledging "not one cent to glorify speed," American Motors does set something of an example. General Motors, with half the industry's sales, has left stock-car racing to Ford and Chrysler. (Ford's attempt to win this year's Indianapolis racing-car "classic" led to two fatalities.) To the claim that such races supply data on durability the reply is that races and ordinary passenger travel subject a vehicle to different stresses. In any case advance news on next fall's models has little to say about greater safety.

A few "Survival Cars," modified 1960 Chevrolets designed for the Liberty Mutual Insurance Company, point to what can be done to provide a wide margin of safety. Capsule-like bucket seats, topped by a head-rest, give maximum protection from every direction, while arm-rests cut down driver-fatigue. Other features include extra braking devices, three-way seat belts, automatic fire protection and a smaller, greater-visibility steering wheel on a column which on impact telescopes and bends away from the driver. The Company says that such features make it "virtually impossible for the occupants to be seriously injured in a crash." But what are the automakers themselves doing about it?

NEWS & VIEWS

In Praise of Father DuBay

BACK IN April, I gave a lecture in Los Angeles. My subject was freedom in the Church, but it is not worth recounting what I said. The most noteworthy feature of the evening for me was the sudden clustering after my talk of a small group of vigorous critics. I was vague, one said. Another charged that I made

no concrete proposals about how freedom could be implemented. Someone else implied that I had no understanding of how little freedom there was in some places. It was a healthy drubbing since most of the attacks I have experienced have come from the opposite quarter.

Among those in the group which assaulted me was Father William DuBay, a curate, I was told, in a predominantly Negro parish in the Los Angeles Archdiocese. He impressed me, mainly by not giving an inch to my hastily prepared self-defense. I remembered him for that, as well as for his obvious and articulate dedication to racial justice. If only all priests were like him, I thought (though I personally know many who are).

It was, then, with great surprise and admiration that I read about him recently in the *New York Times*. He had done what I suppose is almost unprecedented these days. He wrote a letter to the Pope asking that Cardinal McIntyre be removed from his office for failing to take seriously the Church's teaching on the rights of Negroes. The story also contained his description, given at a news conference, of the hard lot which had befallen other

priests in the archdiocese who had attempted to speak or act vigorously on racial problems. It was not edifying (but from everything I have heard, quite true).

As if to provide prompt verification of what he said, the *Times* reported on the following day that he had been suspended from his "administrative duties" in his parish. That is all I know about the matter at this point.

But, in a way, that is enough for now. In a memorable passage, Bertold Brecht's "Threepenny Opera" ends with the streetsinger dropping his voice and singing "... you see the ones in brightness/Those in darkness drop from sight." By all odds Father DuBay will probably not be heard from soon again; he will almost certainly "drop from sight." That is, unless the rest of us remember him. And we had better. He deserves our praise and our thanks. While it is open to doubt whether "removal" of a Cardinal is the way to solve such problems, it is a shame that a priest should feel compelled to castigate his Ordinary in public. Only on the rarest of occasions should he actually do so. I think Los Angeles, 1964, is one of those occasions.

DANIEL CALLAHAN

WASHINGTON REPORT

The Week That Will Be

HAVING HEARD the flawless coverage by the television networks of the Republican primaries, we can well foresee the way it will go on election night next November. Take it away Columbia, National, and American.

Muggly: Good evening, everyone, this is Frank Muggly in our special election headquarters. Well, the big day is finally here. The red-hot contest between President Lyndon Baines Johnson, Democrat, and Senator Barry Goldwater, Republican, is nearing its climax. Everyone will also be watching closely the size of the protest vote polled by Governor Wallace of Alabama who, as you know, is running as an independent candidate and whose name is on the ballot in 23 states.

In another half hour, the polls will close in Connecticut and in other states here on the Eastern seaboard. Of course, the voting will continue for another three hours in California because of the time differential.

For a rundown on what the polls tell us, we present—exclusive on this network—our own pollster, Rod Neverright. Rod, what does your scientific sampling show?

Neverright: Thank you, Frank. Our polling, as you know, has continued right up until noon today. I have just now had handed me a final tabulation of these interviews with a scientifically selected sample of the American voters. Our polls continue to show President

Johnson well in the lead. He is holding at 49 percent, Goldwater at 40 percent, Wallace has a mere 3 percent, and there are 8 percent undecided. This represents a slight softening of Johnson's position over what it had been earlier in the campaign when he had a 52 to 53 percent rating. We have also detected a slight trend to Goldwater in these closing days.

Muggly: Does it appear that Goldwater's late surge could overtake President Johnson?

Neverright: No. In view of the President's long lead, this eleventh-hour gain for Goldwater is not likely to be decisive. As things now stand, Johnson should win fairly comfortably.

Muggly: Thank you, Rod, for that clear forecast of things to come. Now for a word from our distinguished commentator, Lawrence Largeview. Larry, you're a veteran of these election-night sessions. How does this one add up to you?

Largeview: Frank, as you know, I am just an old-fashioned pencil-and-paper kind of reporter. But as I have moved around the country this autumn talking to large numbers of Americans, I have reached the same conclusion as Rod Neverright's polls. Unless the American voters have a big surprise in store for us, President Johnson looks like a winner.

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Muggly: Why do you think that is, Larry?

Largeview: Frank, the people of this country want peace. That is the overriding issue. President Johnson has kept the peace. More than that, he has convinced a majority of his fellow citizens that he can be depended upon to maintain peace for another four years. While he has not attacked Goldwater as a warmonger in so many words, he and his fellow Democrats have established that impression in the minds of millions of doubtful voters. Despite the gallantry and charm of Goldwater as a campaigner, he has been up against the big simple issue of war and peace, and you can't beat that.

Muggly: Thank you, Larry, for that incisive analysis. While we've been talking, the polls have closed in Connecticut and we have returns from four towns in Vermont, six villages in New Hampshire and one county in Delaware.

In the old days, we'd have to wait for hours for a trend to emerge but in this electronic era we are able to bring you a projection of the final results within minutes after the polls close by subjecting a scientific selection of the early results to our computer. This is our famous SFA—Super Fast Analysis.

Our SFA report is now in . . . and it shows a landslide for Goldwater. Our computer says he will get 57 percent of the national vote. How does that accord with your poll results, Rod?

Neverright: Some folks may be surprised by this development, but as I reported earlier, our polls taken late yesterday and this morning detected a strong trend to Goldwater. That trend has obviously taken hold.

It is also important to remember, Frank, that the undecided vote does not break in the same proportion as the committed vote. When these voters make up their mind, they swing heavily to one side. You will recall I mentioned those 8 percent undecided. Joining with Goldwater's hard-core strength, they are enough to give him his commanding lead. There has also, of course, been some late crumbling at the edges of Johnson's support.

Muggly: Thank you for that scientific analysis, Rod. At this point in the evening, Larry, how do you judge the course of events.

Largeview: You can never underestimate the fighting spirit of the American people, Frank. Senator Goldwater—perhaps we should be calling him President-elect Goldwater—obviously touched a raw nerve in the national psyche with his simple, fervent appeals for old-fashioned patriotism. This country is obviously tired of being pushed around by Communists who take power in small nations, and then thumb their noses at Uncle Sam. That mood of exasperation and frustration was apparent to those of us moving around the country and talking to people this fall. How clearly it would express itself in political terms was perhaps not so easy to see, but the mood was clearly present.

I think there is no question that Senator Goldwater turned the tide in his favor with his dramatic plea last week for sending the Marines in to "clean up" British Guiana. The Johnson Administration branded that suggestion as hysterical and irresponsible. But Americans all over the country today, as these returns indicate, have once again demonstrated that they do not want "peace at any price." We have never been the kind of people who—

Muggly: Excuse me, Larry. We have further word now from our computer. The latest SFA reading shows a drop in Goldwater strength. It now appears that he will poll only 51 percent. This one could be close. Could you give us your interpretation of these results, Rod?

Neverright: Certainly, Frank. A lot of people in the country may be overlooking what has been clear to us here at election headquarters for some time, and that is the important role being played in this election by Governor Wallace. He has consistently been drawing 4 percent of the vote instead of the 3 percent that had been forecast.

Muggly: Is that mostly in his native South or is he pulling a protest vote in Northern urban areas?

Neverright: That's the interesting thing. Wallace is drawing equally well in both the North and the South. In the North, he is cutting into Johnson's vote with traditionally Democratic voters in the cities. In the South, he is hurting Goldwater with potentially Republican voters in the cities. There is what I call a pendulum effect. That is, a swing back and forth.

Muggly: Um, . . . I see. Larry, what do you make of the Wallace showing?

Largeview: Those of us travelling around the country this fall, Frank, caught clear hints of this Wallace phenomenon. It was definitely in the air, part of the mood of national restlessness and uneasiness.

Muggly: How do you think it will affect the outcome? Will Wallace be able to throw the election into the House of Representatives?

Largeview: That certainly raises an interesting question, Frank. This election is a horse race. That's been apparent almost from the very first. This is a country that is having difficulty making up its mind. We are divided within ourselves, uncertain which way to turn. Goldwater and Wallace in their different ways appeal to this uncertain mood because—

Muggly: Another flash from our computer center. President Johnson has moved far into the lead. He now appears to be polling 65 percent of the vote. Our figures indicate he will win in the biggest sweep since Roosevelt's victory in 1936. We shall be back in a moment with an up-to-the-minute scientific explanation of the latest SFA returns by Rod Neverright and a penetrating, authoritative analysis by Lawrence Largeview, but first this pause for station identification.

WILLIAM V. SHANNON

An Open Letter to the American Bishops

ROBERT McAFEE BROWN

Venerabiles patres et carissimi fratres in Christo:

By what right do I, a non-Roman Catholic, presume to offer you advice—which is quite frankly what I intend to do—particularly when that advice bears upon what you should do next fall at “your” Council?

With some of you, at least, I can make the minimal claim that as we conversed in the coffee bars of St. Peter’s last fall, you made clear that you *did* care what Protestants thought about the Council, and I can presume that such interest as you then displayed has not been extinguished in the succeeding months. With the rest of you (some of whom may indeed feel that it is presumptuous for a Protestant to offer you advice), I can only offer a reaction that many Protestants like myself have come to feel about Vatican II. This is that while technically Vatican II is “your” Council, and that therefore its concerns are focused on the Roman Catholic Church, it is also in some sense “our” Council as well. We Protestants have a stake in it at two points: (a) because Vatican II will either tremendously help or tremendously hinder the ecumenical dialogue that Pope John helped to inaugurate, and (b) because whatever the Council does, for good or ill, will redound to the glory or shame of all of Christendom. Vatican II will foster or retard not only the cause of Roman Catholicism but also the cause of Christ, and since these are not really separable, we want the Council to be epoch-making.

To be sure, we Protestants cannot survey the needs of Roman Catholicism today *from the inside*, as you can, and to that degree any suggestions we make about the Council can, I concede, be taken *cum grano salis*. But, by the very same token, you cannot see Roman Catholicism *from the outside*, as we can, and it may be that we therefore have a perspective that can at least supplement yours. It is certainly not your task to write Protestant-sounding documents—I am sure we can agree on that. Indeed, your greatest ecumenical contribution will be to write the best Catholic-sounding documents that you can, so that the best of your heritage will be available for the ongoing ecumenical exchange. If

we Protestants do the same in our world gatherings, trying to articulate our own heritage with as much depth and purity as we can, such moves from either side of the awesome chasm that now divides us can only help to bring us closer to one another. As you foster that inner renewal of which Pope Paul spoke in his opening allocution, which the *schema* on ecumenism emphasized, and which many of you, *venerabiles Patres*, exemplified on the Council floor, you will be helping to foster the ecumenical dialogue in ways for which we who are non-Roman Catholics will give great thanks.

Therefore, since both Pope Paul and Cardinal Bea have encouraged the Protestant observers at Vatican II to speak openly and frankly about their hopes and reservations, I make my appeal to you, *in nomine Christi*, suggesting certain problems and concerns that seem to us “on the outside” to be of crucial importance at the next session of Vatican II.

1. Your most significant contribution as American Bishops to the Second Vatican Council will be your vigorous advocacy of the statement on religious liberty, and your pressing to make sure that it is adopted in as strong a version as possible. You are in a unique position to take leadership in the Council’s discussion of this matter. Certain portions of the Roman Catholic world are afraid of a statement on religious liberty for fear it will foster indifferentism or jeopardize the church’s privileged place in the social structure. You have a double opportunity here. Not only can you offer all the good theological reasons for affirming religious liberty (and where in the entire Catholic world is there a better resource for this than the eminent *peritus* from Woodstock?), but you can also point out that the principle of religious liberty “works,” i.e., you can point to the fact that you have grown and matured in a civic atmosphere where you were neither given special civic privileges nor asked for them.

It would be hard to overemphasize the importance to the non-Catholic world of an unequivocal declaration on this matter by the Council. As you know, there has been a residual Protestant fear that your stand in America for religious liberty was atypical of Catholicism

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as a whole, a fear that has often been expressed in the belief that the Catholic Church affirms religious liberty only as a matter of expediency when it is in the minority, and can thus benefit by it, and is prepared to deny religious liberty when it is in the majority. There is enough historical and contemporary evidence to suggest that there is some basis for this fear, and that it is not simply a bigoted attitude toward the church.

You will remember the great disappointment we all shared last December when, as Cardinal Bea put it, "it was not permitted us" to have a discussion of the religious liberty chapter. And that silence last December could not help but be interpreted by many as an indication that the Council was unwilling to take a clear-cut stand favoring religious liberty for non-Catholics. It is clear that almost all of you in America favor a strong statement on religious liberty. For this we are encouraged and grateful. But we will be even more encouraged and grateful if you will take leadership at the Council to ensure that as high a proportion as possible of the Council fathers back the statement. The entire Council must realize the significance of the point Cardinal Ritter made so effectively at the Council last fall—that if the Roman Catholic Church does not speak unequivocally on this point, it must not be surprised if non-Roman Catholics fail to listen to her at other points. Your task, therefore, is to persuade as many of your fellow bishops as possible to join with you in the vote, and also to act as true watchdogs, to see that the present excellent statement is not watered down by crippling *placet juxta modum* votes.

It goes without saying that everything that can be said about the urgency of the religious liberty statement applies, *mutatis mutandis*, to the statement about the Jews. By explicitly repudiating any semblance of anti-Semitism, and, just as important, any notion of the Jews as a "deicide race," the statement about the Jews can have an incalculable impact for good upon the non-Christian world. To those Council Fathers who somehow thought the statement "inopportune," it can only be remarked that any statement by any Christian body disavowing notions of anti-Semitism and "deicide" is already many hundreds of years late. For the Council to fail to act positively on this matter, or to adopt a statement that did not contain both of these crucial emphases, would be a bitter blow indeed to the non-Catholic world.

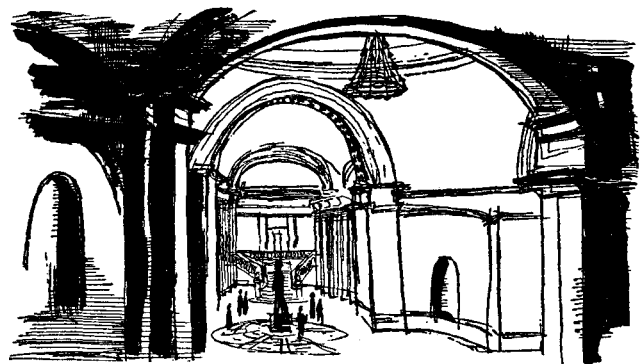
2. There is a second area where as American bishops you have a distinctive contribution to make. This is in the Council's treatment of the laity, both in *De Ecclesia* and in the separate schema on the laity which Bishop Hengsbach introduced in the waning moments of the second session. More theological attention, perhaps, has been given to the laity in Europe than in America. But America is surely the place where the

laity has the opportunity to come of age in this generation. This is not only because America has so many laymen, but also because so many of them, now exceptionally well-educated and articulate, are positively champing at the bit, eager to shed their role as second-class citizens in the church and become more articulate examples of the lay apostolate.

In the discussions last fall on the laity, it was apparent that you were exerting real leadership. We American observers recall the interventions of Bishop Wright, Bishop Hallinan, and two very important speeches relevant to the laity by Bishop Primeau. We look for this kind of leadership to be continued and deepened. In our American situation, where, whether you wish it or not, the laity are going to play an increasing role in your churches, a stress on this dimension of *aggiornamento* at the Council can be greatly helped by your leadership.

There have been recoveries of concern for the laity in Protestantism as well, and we have many things here to learn from one another. It was with an astonishment mingled with joy that I listened last fall to the speeches on the Council floor about the laity. All sorts of Protestant stereotypes I have held about "the Catholic position" were rendered irrelevant by recurring emphasis on the universal priesthood of all believers, the understanding of the church as the whole people of God, and the new approach to the "call to holiness." Few areas offer as much ecumenical promise as further exploration of the definition and role of the laity.

3. As American bishops you can make a further contribution to the Council by fostering full attention to "Schema Seventeen" on the church and the modern world. You will recall Cardinal Gracias' plea that the Council consider this *schema* first of all next fall. Whether it comes first, middle or last, it must remain a high priority in your collective episcopal consciences. The Council can deal creatively with "internal" matters—reform of the liturgy, restoration of the permanent diaconate, re-evaluation of the Curia, and so on. But if the Council does not also turn its attention outward to deal with poverty, hunger, racial discrimination and illiteracy, it will fail in one of the great hopes the non-



Catholic world has for it. No matter how persuasively it is argued that reform of the liturgy will mean reform of the church and quickening of the Catholic conscience, there must also be, here and now, some tangible evidence from the Council that the church addresses herself in more than indirect fashion to the common plight of suffering men.

Again and again last fall we heard missionary bishops urge that the church disengage herself from the pomp and wealth and privileged position she has had in the past, in order to identify with and embrace the poor, the homeless, the needy. The time has come for the church to make vivid and clear that the King she serves is a King who had nowhere to lay His head, and who is concerned about the very least of His brethren. The bishops from the poor nations of the world have laid upon the conscience of the church a mandate that cannot be ignored. And your responsibility in this matter is paramount, since you represent the wealthiest church in the wealthiest nation on earth. The concern for the poor, the hungry, the outcast, must become, very vigorously and very articulately, your concern, as you demonstrate to the bishops and to the world that you who are rich are for their sakes willing to become poor.

Schema Seventeen is also important because it represents an area where all Christians can make common cause together. We may differ about the Dogma of the Assumption, but we do not differ about the dogma (one I'd be quite willing to describe as "irreformable") that every man is made in God's image and that the color of his skin is irrelevant in determining where he is entitled to live. We cannot share the eucharist together, but we can share common action together on behalf of racial minorities, dispossessed aliens, and all who are in need. Indeed, here is a point at which we Christians can make common cause with our fellow Jews, and in fact with "all men of good will" whom Pope John XXIII included in the salutation of *Pacem in Terris*. Common action in civic life is an increasing bond of solidarity on the American scene between Catholics and non-Catholics. Without compromising our basic convictions, we are discovering that we can move toward one another in love, and jointly move out together in love toward those in need. For the Council to extend this possibility throughout the Catholic world will be one of its most immediate and tangible contributions, and you, out of your increasing experience of this on the American scene, can help to encourage further involvement both at home and abroad.

4. Another manifestation of your reaching out toward others will be exemplified in your support of the *schema* on ecumenism. The overwhelming adoption of the first three chapters "as a basis for detailed discussion" was a high moment in St. Peter's last fall, and marked a

definite change in the posture of the Roman Catholic Church toward the "separated brethren." Many of the fathers, you will recall, urged the Council to renounce "triumphalism," and to disavow the image of "return," as though ecumenism were really only a soft sell, with static Mother Church passively waiting for her dissident children to come home.

Instead of that, all of us are coming to see more clearly that ecumenism involves first, inner renewal on both of our parts, and then a moving out toward one another, to walk together down a road neither of us can afford to walk alone. We do not know exactly where the road will lead, and we do know that none of us can emerge from this encounter precisely as we went into it, but we also know that it is the will of Christ that we should walk it. For some of you this road still remains a strange one, and one upon which you feel risk and hesitation about embarking. But since it is not really possible now for the Roman Catholic Church to turn back, we non-Roman Catholics hope that you will be willing to walk that road with us—openly and creatively, in the spirit of Pope John.

So this is a plea not only to give active support to the *schema* on ecumenism, but to begin as soon as possible to implement it upon your return. This will mean the encouragement of ecumenical discussion within your dioceses; a willingness on your part to crowd already heavy schedules by appearing before Protestant groups and thus setting an example for your clergy; a clear permission to your parishes to become involved with Protestant parishes on civic matters; and, let us also hope, fresh discussion and reflection about such thorny issues as *communicatio in sacris*, looking for ways in which those of us who now pray *for* one another, can increasingly be given ways to pray *with* one another. The ecumenism of the *schema* must become the ecumenism of the heart, and the ecumenism of the heart must become the ecumenism of the deed.

5. The most important doctrinal issue with which you will be confronted next fall will be the statement on collegiality in *De Ecclesia*, the understanding of the way in which you share teaching authority with the bishop of Rome, the head of the episcopal college. May I say that few things would be more ecumenically discouraging than a discovery next fall that certain forces had managed to dilute the decisive vote on the "four questions" down to some innocuous principle that would represent little more than a repetition of Vatican I? Vatican I, containing what the Holy Father himself called an incomplete definition of teaching authority, has been very difficult for non-Catholics. I discovered last fall that, by itself, it is very difficult for many Catholics as well, and not only for those who wear purple but even for some who are garbed in cardinal red. I realize that Vatican II will not rescind or "change"

Vatican I, but I also realize that it can complement it, amplify it, fulfill it, by the affirmation that teaching authority is not located so exclusively and unilaterally in the bishop of Rome as Vatican I by itself seems to imply, but that the fuller catholic truth extends this authority to the other bishops in concert with the bishop of Rome.

Such a decision is of great ecumenical significance, not because it removes all barriers between us, but because it forces us to examine those barriers from a new perspective. The most horrendous images Protestants have of Roman Catholicism stem from exaggerated conclusions based on the "incomplete" definition of Vatican I, in which the Roman Catholic Church appears to us to be unilateral "one-man-rule" of the most exaggerated and monarchical sort. And the practical consequences that would implement the principle of collegiality—a redefinition of the role of the Curia, the establishment of an episcopal senate, more frequent ecumenical councils, greater authority to bishops in their own dioceses—would help us to see the Roman Catholic Church in ways which make more possible, so we would feel, the visitation upon her of the Holy Spirit.

6. There is another area in which you will make a theological decision that can enhance rather than hinder the ecumenical dialogue. This relates to the content of the material on Mary. You will recall that last fall the *context* of the statement was assured—as Chapter Six in *De Ecclesia*, rather than as a separate *schema*. This in itself was an ecumenical step forward, since it indicated that the Roman Catholic Church did not wish her treatment of Mary to continue to develop in isolation from the rest of Catholic faith. The important thing next fall, therefore, will be the *context* of the new statement. Abbot Butler and others have proposed that the chapter be rewritten in terms as Biblically-oriented as possible, drawing also on the reflection of the early church fathers, thus appealing to sources to which not only Roman Catholics, but also Protestants and Orthodox, give great authoritative weight. A discussion of Mary, begun in Biblical terms, could thus become ecumenically creative rather than ecumenically divisive. If there is a genuinely Biblical consideration of Mary by the Second Vatican Council, we Protestants have no choice but to take that consideration with utmost seriousness and respond in Biblical terms ourselves. At the very least, a new area of ecumenical discussion could be opened up, free from some of the flaming emotions on both sides that have characterized the Mariological polemics of the past. So, *venerabiles patres*, if you can use your persuasive powers (and your votes) to ensure a Marian statement as Biblically grounded as possible, you will help to demonstrate that the Council can become more than the Roman Catholic Church's monologue with itself, and can inaugurate the possibility of a new area of dialogue with Protestants and Orthodox.

7. I make another plea which is of inestimable importance to the continued health of ecumenism. This is a plea that you push for some Conciliar discussion of seminary education. The Council can have the finest ecumenical spirit in the world, but unless it filters down to the parishes and the laity, it will be no more than sounding brass or tinkling cymbal. And, given the structure of Roman Catholicism, the way it will get down to the parishes and to the laity is through the priests. And the way it will get to the priests will be through their seminary instruction. I think it would be a fair comment on American seminaries to say that they are hardly hotbeds of ecumenical initiative, and that not all of them have been centers of zeal for the liturgical renewal, the recovery of Biblical theology and the apostolate of the laity. When one asks where reform and renewal have been initiated in American Catholicism, one has to say that thus far the main impetus has come from the religious orders. This is good and creative and exciting, but it is not enough. The diocesan seminaries must become leaders in these matters, and not merely followers. It is not too strong to say that what happens ecumenically in America in the next generation depends on what happens in the seminaries.

I am emboldened to press the point because I find, rather paradoxically, as I write and speak, that there is no place within American Catholicism where there is greater yearning for what the ecumenical renewal portends, than among the seminarians. Many of them have to pursue this concern *sub rosa*, or with sufferance, or at most with the encouragement of an isolated faculty member here or there. These seminarians are not flirting with heresy but embracing charity, and their concerns must be nurtured rather than suppressed.

It is hardly my place to propose a blueprint for the refashioning of seminary education. But I would be so bold as to make two suggestions, on the basis of seeing seminaries "from the outside": (a) The young seminarian would profit by more contact with the world to which he will shortly be ministering. He needs to meet and exchange ideas with the Protestant seminarians who will shortly be his fellow pastors in cities and towns; he needs to hear what the laity are saying and thinking; indeed, as Cardinal Léger suggested at the Council last



fall, it would be well if some of his instructors were laymen. (b) The seminarians would also profit by more extended exposure to Biblical theology. It is clear that the creative contemporary Roman Catholic theologians are now restating "the faith once delivered to the saints" in a Biblical, rather than in a predominately scholastic, framework. There may be enduring values in the scholastic framework of which I am totally innocent, but surely nothing but good can come of attempts also to re-think and re-state the Catholic faith in the terms in which it was first given to Christendom. It would be tragic if the "theological immobilism," against which Pope Paul inveighed in his audience with the non-Catholic observers, were to remain longest entrenched in the very places which should be most open to every new breathing of the Spirit.

8. There will be other questions at the Council, *venerabiles patres*, which, though less important in themselves, will furnish significant pointers to the future direction of the church. These are more immediate and more "controversial," and I will suggest three areas to which I, and many other non-Roman Catholics, hope you will give some serious attention next fall:

First, a great symbol of the intellectual renewal in Roman Catholic thought would be manifested by modifications, and even removal of the prohibitions concerning the *Index* of Forbidden Books. The *Index* represents a particular attitude toward the life of the mind that ill accords with the winds of creativity that are elsewhere blowing through the church at present. Truth need not fear for itself in open combat with error, and since you are prepared next fall to grant freedom of conscience to non-Catholics, is it not also important to grant intellectual freedom of investigation to your own flock? As though Catholic truth could be shattered by reading Voltaire! Faith is strengthened and deepened only through being tested, and a real concern for truth must involve a willingness to subject truth to test. The *Index* is a symbol of the church's uneasiness, rather than the church's confidence, in the face of competing claims.

Second, the interrelated issues of prohibition of mixed marriages and sharing in one another's worship can also be creatively faced. There are few issues that cause more intense local bitterness and ill will than these. And I am emboldened to mention them, not solely because they concern Protestants, but also because (as you will remember from some notable interventions by missionary bishops last fall) they obviously concern Roman Catholics as well. If you are prepared to take with new seriousness your own theological conviction that all who are baptized are in some sense already within the church, this very conviction renders anachronistic at least some of the existing legislation invalidating mixed marriages performed by Protestant or Orthodox clergy.

I hope that in the *schema* on Matrimony you will follow the lead of Cardinal Frings, who asserted last fall that marriages performed by Protestant ministers should be accepted as valid. Since "mixed marriages" are here to stay, surely our common task is to help couples make something religiously creative out of their marriages, rather than having religious differences strain and perhaps destroy the marriages. Encouragement to couples to attend worship in one another's church, to share (up to the point where conscience would be violated) in the public worship of the other—such things are not concessions to "weakness" but appeals to find common bonds in the midst of what will still remain as diverse convictions. You recall the scandal which some of the eastern Council fathers felt at the refusal of the church to let Catholics attend weddings, baptisms and funerals under non-Catholic auspices. Surely at such times of joy or sorrow, the church should seek ways by which families can be together rather than to maintain a situation which must drive them apart.

Third, since the agenda for next fall contains a *sohema* on Matrimony, it will be impossible for you to sidestep discussion of the population explosion and, inevitably, birth control. So deep are the emotional biases (on both sides) when the latter issue is discussed, that there have been times when I have almost hoped that the subject would *not* come up, for fear the Council would act precipitously. I am aware, from countless repetition of the theme, that the Roman Catholic Church is not going to "change" its teaching on this matter. I am also aware, however, that there have been no *de fide* pronouncements here, and that new nuances, at least, have developed in this area within the last decade or two of Catholic teaching. Surely these further nuances can be subjected to further exploration. I must hope, along with countless non-Roman Catholics, that this is an area in which you will *not* prematurely silence the moral theologians who are struggling with a matter on which the last word has surely not been said. What we plead for chiefly, I think, is simply that questions that need not be closed be left open.

Finally, brethren, I close with a plea concerning the Council itself. I hope that you will work and press and lobby and pray for at least a fourth session of the Council. The notion that the Council might adjourn for good next November 20 is a disturbing notion to non-Catholics. We have seen the Council initiate many good things, and we hope the Council will initiate many more good things. A premature closing would mean that many matters needing discussion could not be discussed at all. Other matters would receive only curtailed and inadequate discussion. Still other matters would have to be trivialities in order to command assent after such limited discussion.

Too much is at stake to hurry through this Council. Too many things have been initiated that must be given

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more depth, more sustaining power, before they are either consummated or forgotten. Too many things, removed from the continuing presence and solicitude of the Council, would be in danger of simply getting lost in the shuffle. (He who hath ears to hear, let him hear.) Let there be, if necessary, a year or two before the Council meets again, in which the Commissions can work diligently. But let the Council meet again, to bring to fruition the many things it has initiated. This would also give time to establish the proposed episcopal Senate, for which many of you have asked, so that a continuing body, implementing the principle of collegiality, could then help the Pope in the task of governing the entire church.

You must not—I say it boldly and brashly but in deep

concern—you must not adjourn until ample provision has been made that you and the bishops from all over the world will continue to play the role in the ongoing life of the church that the Council has begun to make it possible for you to play.

Rest assured, *venerabiles patres*, that you will return to Rome sustained not only by the prayers of your own faith, but by the prayers of the separated brethren as well. From Protestant pulpits, and from Protestant hearts, will go up the plea that the Holy Ghost will manifest Himself in your midst, and that out of your deliberations a new shape of the church may emerge, that will serve not only for the renewal of Roman Catholicism but also thereby for the renewal of all of Christendom, *solī Deo gloria. Dixi.*

FRATER SEIUNCTUS

Beckett's Testament

RICHARD M. ELMAN

CONSIDERING the largeness of his reputation and the genuine impact of his work—for good and for ill—on so many less inventive contemporaries, it should not be surprising that Josephine Jacobsen and William R. Mueller, in *The Testament of Samuel Beckett* (Hill & Wang, \$3.95), have now set out to do a full length close reading and interpretation of the variously mystifying dramatic and novelistic texts of Samuel Beckett. It is only surprising that it hasn't happened sooner.

Beckett is, after all, one of the last of the great avant garde personalities (as Joyce's former secretary and almost son-in-law). He is also a man of some genius, a great manipulator and inventor with English who nevertheless seems to prefer French for many of his most original compositions. Finally, his work needs to be studied; it cannot simply be enjoyed. For Beckett's comic vision is so dour and imposing that it seems almost programmatically opposed to the usual kinds of entertainment. He is, in fact, a kind of high priest of *acedia*, constantly celebrating its emotionless mysteries and emending its basic texts while seeming all the more significant because he manages to make such a living death so irreproachable, so imposing, so learned, so crammed with allusions. Poor Beckett. He would make perfectly wonderful dissertation material were it not for the fact that he is still very much alive.

If what I have thus far said is condescending, the

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fault is not all mine. Despite their conscientious efforts to be serious, despite their real enthusiasm for and appreciation of Beckett's various works, Jacobsen and Mueller are disappointing in describing Beckett. I came to their work expecting illumination and I was rewarded with a rather erudite variety of special pleading which failed to establish Beckett's relevance or to communicate the urgency of his vision. True enough, much is communicated about the pair's genuine aspirations for the author; too little about the writing itself.

They say Beckett is unparaphraseable and then proceeded to paraphrase. They seek out numerous literary precedents, are familiar with all that has been written and said, are often informative, occasionally perceptive, never philistine, but never very critical. In the end, the literary Beckett somehow manages to elude them—as the theatrical Beckett has eluded Martin Eslin—perhaps because he is (in the words of Jacobsen and Mueller) a mystic deprived of his vision. But he eludes them also because, if his theme is inarticulation, his prime non-theatrical method is imitative form, and his great genius is to be intricate, obscurantist, and so paradigmatic of all that seems to motivate his enthusiasts that his work is often little more than an extremely accurate depiction of rather literal conditions or states of being.

BECKETT is a scrupulous diagnostician; he leaves no symptoms unexplored. What he writes down can hardly ever be further illuminated. His great mimetic skills demand our empathy, rarely our understanding; and

his final aesthetic aim would seem to be to wear at us physically, as well as spiritually. At first we are apt to tolerate him, then we applaud him for the vacant spots he shows within ourselves. Illumination? Hardly. He is like some defective light fixture, forever blinking off just when we most want to look up and scrutinize the other figures in the room. In the interims of myopia and strain, Beckett illumines only a blankness—the predetermined blankness, for example, of *How It Is* (Grove Press. \$3.95) the author's latest text to be translated by himself from French.

I read *How It Is* (and reread a good deal of Beckett) while on a business trip to Los Angeles to assist in the production of an educational television series on politics. Now Los Angeles is a rather sprawling but on the whole credible stage set against which to enact Beckett's vision (and to locate the formation of political opinions in L.A. is very definitely a Beckettian quest), but what I was most struck by from the very beginning was how rapidly the poet managed to encroach upon my experience as it was projected through the Los Angeles landscape. At Malibu I saw a couple up to their waist in the sand, arguing about a non-existent dog. Everywhere I turned I met the features of loneliness because I was lonely. After only a few days of listening to people describe themselves as Democrats or Republicans or Independents I was trudging about in so much of my own psychic mud that I wondered: Was I reading "Happy Days" into what I saw? Was it Beckett's fault? Was it the fault of L.A.?

On the Freeway, outside Dubiety, moving toward Loss, I passed a community where there was every outward sign of neighborliness and well-being except that the houses bordering upon one another were fronted by lawns that proceeded without interruption into the traffic of the gutters; there were no sidewalks and many of the well-fenced swimming pools hid bomb shelters.

Later, I visited another new community composed almost entirely of displaced white Southerners and Southern Negroes who had reformed themselves in Southern California as a perfect replica of their previous society, without so much as a moment's alteration of the old boundaries between the races.

Yes! Reading Beckett as a tourist in Southern California is one good way of confronting the timelessness of his vision. For, just as Beckett is the great modern poet of stasis and disappointment, of absence, vacancy, loneliness, and of the self locked in the self, all too-conscious of its incarceration, just so do the unrealities of L.A. and the myths of travel to that sacred fount of illusion seem to further reinforce his numerous obsessions. To read and enjoy Beckett one must truly try to become obsessed, or one must be forever seeking out the communion with others which he tells us over and over again we all lack. And though I do not mean to seem snide about

Los Angeles, it is a fact that the immensity of the place and the raw newness of all its forms plus the garishness of its iconography—all these warp and incapacitate the tourist's mind as he wanders about for food along the strip called La Cienega, or stares out across the vacant space of the Pacific from Santa Monica, or rides the freeway to some geographical point which always ends up being the same place he has left behind.

If Raymond Chandler mythologized the glow of Hollywood and the dark hills beyond, Beckett would, no doubt, disabuse us with some faceless neighborhood of Culver City or Glendale. He would envision the route down the freeway to the ornate facade of the mausoleum through a disjointed monologue in which all detail would be glossed over save for the glaring, squinting faces of the helmeted funeral escorts on their motorcycles; and, of course, his vision would be every bit as mythological as that of the now-deceased writer of detective stories. For, over and above all else, Beckett is a kind of visionary, and *How It Is* may very well be one of his consummate works of the imagination.

WHAT IS Beckett's imagination really like? How does it function? According to Jacobsen and Mueller, his writing "secretes all of a poem's unparaphraseable uniqueness." Perhaps so. But what I find most unparaphraseable in Beckett is neither very poetic or unique. It is (again I stress this) the very absence of these qualities, and of disarming laughter, rude exultation, strong compassion, and what have we then—*How It Is*—A miserable pun, embarrassing. *How It Is*—humankind is a creature of pathos and shame. *How It Is*—one can always smell the crematoria and it is like the smell of one's own excrement, and because we can't be sure exactly which it is, we go on talking compulsively about the garden (for it may only be that new grade of manure we're using). Meanwhile, somebody begins to shout four letter words and nobody else seems to be listening because that somebody was only you.

How It Is is, therefore, an interminably exasperated interior monologue, partially questioning in a tentative way, but mostly asserting that *it* is the way *it* is and there will never be any changes made except by death when *it* will finally be obliterated. How is it? It's awful, a misery. Yet Beckett's set of mannerisms are such that he must constantly reject even such pedestrian attempts at abstraction. If the abstraction seems flabby and imprecise, it is finally also inhuman to Beckett because it is so discursive, merely a fobbing around the outer edges of the crucial experience, so he generally presents his abstractions ineptly, as gestures formed out of the experience itself. He writes: "the paltry need of a life a voice of one who has neither," not because he wishes to be obscure but because he wishes to be specific. But sometimes he is neither obscure or specific, and then he is unmasked—the pathetic sentimentalist.

"The air thrills with the hum of insects," writes Beckett in a moment of such strategic candor. What is one to make of such an observation? It seems to effuse from the mire in which Beckett's character is entrapped. It is one of the few normally arranged sentences in the book. It is also all vapor and humbug. But it is strategic because, after a fascinating tedium of paragraphs and prose ejaculations so skillfully arranged that they seem to refer backwards and forwards, both inwardly and all about the world of exteriors (but without ever seeming self-contained around a particular meaning), the mimic speaks to us at last in his own voice; and his tone is so mawkish and his thought so second-rate that we cannot listen to him without shuddering.

Inevitably, in Beckett's work, that is *How It Is*: the dreadful pathos of "Godot," the ennui of "Krapp's Last Tape." The great performer is a cripple; the clown removes his mask and we see his face—a contrivance of scar tissue and quite unoriginal despair. Beckett—like

Kafka—is a great artist of limitations, the final shaper of his own cruel deprivations, a blind man who pretends he can see. Beckett and Kafka—they are both obvious prototypes for the modern artist, and so they have been imitated by those who are merely normal and inept. It was not always so, but, more and more, as we proceed along the modernist course, they become the models: The Jewish paranoid who could not write of the objective world without making it seem delusionary; the scholarly Irishman who turns the English language which he loves into a kind of sterile *newspeak*.

Must it always be so—never quite coherent, perceived hermetically, a rushing about the ears, without obvious sequences, a garble of sounds, confusing us, leaving us directionless, without any moral center, quite mortal, solitary, quite without any point of reference aside from our dissociated selves? Then what for the love of God is *it*? *It* is life, I suppose, but *it* is also surely Mr. Beckett's private hell.

The Biblical Instruction

ROLAND E. MURPHY

ON APRIL 21, 1964, Pope Paul VI approved of an "Instruction concerning the historical truth of the Gospels," which was drawn up by the Pontifical Biblical Commission, and published in Latin and in Italian in the *Osservatore Romano* of May 14. The new Instruction is a forward-looking document, very much in the pattern of the Conciliar *aggiornamento*.

This is not the place for a real commentary on the Instruction, but one can illustrate its progressive spirit by singling out some points for comment in the light of current trends in biblical research.

Problems. The introduction notes that problems in biblical interpretation will never be lacking, but it expresses very great joy in the dedication and proficiency of Catholic biblical scholarship. Many a scholar—as even Saint Jerome!—has failed on occasion to come up with the right answer; hence the efforts of such men must be judged with the greatest charity, as urged in the 1943 encyclical, *Divino afflante Spiritu*.

This emphasis, or better, re-emphasis, is particularly welcome in view of the attacks on the Pontifical Biblical Institute in the last years—of which there were echoes in the United States. (The whole episode has been well

synthesized in an article by Joseph A. Fitzmyer, S.J., in *Theological Studies*, 22 [1961] 426-444.) The frank recognition of the existence of problems—an admission admirably expressed also in the 1948 Reply of the Biblical Commission to Cardinal Suhard—gives the lie to any plea that the Church's possession of biblical truth entitles her sons to a smug complacency or to the construction of a facile apologetic.

Historical Method, especially Form-Criticism. The 1943 encyclical of Pope Pius XII had already made sound historical and literary method mandatory (especially as regards the recognition of literary forms in the ancient literatures). The present Instruction continues this trend, with explicit reference to the "new aids of exegesis, especially those due to the historical method, in general." This means a study of the sources (*fontes*, of a given book), their nature and thrust, and the employment of both textual and literary criticism.

It is hard to read these lines without finding an implicit recognition of the compilatory nature of the books of the Bible: their peculiar manner of formation over a certain period of time (quite long for the Old Testament). The historical-critical method has yielded striking and permanently valuable results as applied to the Old Testament—for example, the various traditions that can be recognized in the Pentateuch, and the sev-

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eral literary types in the Psalms. The success of form-criticism in Old Testament study (where it was called *Gattungsgeschichte*, the history of literary types) led to the adoption of its methodology in the study of the New.

IT IS the New Testament with which the Instruction is primarily concerned, and here the exegete is told to seek out and utilize the "sound elements" of the method of form-criticism, which has dominated technical analysis of the Gospels for forty years. Nothing is taken back by the admonition that this method is to be employed "with circumspection." The Instruction points to the unhappy association of form-criticism with false philosophies and theologies, with a defective appreciation of history and of faith, and with an exaggerated understanding of the "creative power" of the first Christian community in the composition of the New Testament. Many of these hazards have been recognized not only by Catholic but also non-Catholic scholars, and the admonition is, of course, well taken.

The Three Stages of Tradition. These are the three channels through which the life and teaching of Jesus have been handed down to us: Christ himself, the Apostles and the sacred authors. These three levels are roughly parallel to what current scholarship has designated as *Sitz im Leben Jesu*, *Ecclesiae*, *Evangelii*—that is, the historical setting given to his words and deeds by Jesus Himself, by the Church through the preaching of the Apostles, and by the Evangelists in composing their Gospels.

1. Jesus, it is said, followed the "manner of reasoning and teaching current in His time," and He accommodated Himself to the mentality of His audience. (If this point had been truly appreciated in earlier generations there would have been fewer or no decrees on Mosaic and Davidic authorship for the Pentateuch and the Psalms; Jesus did not address Himself to such literary questions.) His choice of the disciples enabled them to be the witnesses of His life and teaching.

2. The role of the Apostles is to proclaim and witness to His death and resurrection and to inform about His person and teaching. It was only after the Resurrection that His divinity was "clearly (*claire*) perceived," and the Apostles came to a "fuller understanding" of what He had said and done. Hence they "interpreted" His words and deeds according to the needs of their audience, and one should be alert to the various literary forms (catechesis, testimonies, hymns, etc.) used in the New Testament.

The reader will doubtless catch here the echo of the questions of the *ipsissima verba* (the "exact words") of Jesus, the role of the community in the elaboration of the Christian message, and also the problem of the recognition of Christ's divinity. To take the last point first: Catholic scholars have long urged the *gradual*

revelation of Jesus' divinity—as against a rationalistic, if well-meant, apologetics that would attach faith immediately to the perception of miracles conceived after the fashion of Thomistic philosophy. The realization of the divinity of Christ was a tremendous insight, and it came slowly; after all, Jesus sent the Spirit for a reason. If the "creative role" of the community is an exaggeration, as pointed out above, there is no denying that the Apostles "interpreted His words and deeds according to the needs of their hearers." The whole tenor of this exposition indicates that the demand for the "very words of Jesus" is a false problem; it underestimates the value of the Gospels which aim to bring out the meaning of His historical sayings in the light of a fuller understanding.

3. The third level is that of the sacred authors themselves (it seems significant that these are not named individually in the Instruction). Recent scholarship has stressed their role under the rubric of *Redaktionsgeschichte*: What is the particular point of view of each evangelist? What explains his selection and positioning of certain words and actions in a context different from that of the other evangelists? They did not express Christ's teaching "literally, even though they retained His meaning, but in various ways" (*non ad litteram, sensu tamen retento, diversimode exprimere*). Precisely here the Instruction calls attention to the duty (*munus*) of exegetes to make use of the tested conclusions of "recent studies" which can help in determining what the sacred author meant. This "new research" shows that the life and doctrine were handed down not merely to be remembered, but they were "preached," so as to provide the Church its basic faith and morals. The reference here is to the *kerygma* and *didache* that form the substance of the sermons of Peter and Paul in Acts 2:14-36; 3:12-26; 13:16-41.

THE SECOND section concludes with a clear statement that there are many other serious matters which "the Catholic exegetes can and must freely" study. This is for the profit of all, and for the development of doctrine. Also—and I do not recall anywhere a more emphatic and clearer authoritative statement on this question in recent times—it serves "to prepare and give greater support to the judgment of the Church's magisterium." This point deserves particular attention. It has been voiced many times by individuals, notably by Karl Rahner in his famous essay on "exegesis and dogma." But in the recent altercations the magisterium has often been viewed in a one-sided way, as if in opposition to biblical research. Of course, the loyal Catholic exegete works from his faith and in the context of the magisterium. But his work and duty is as much to *prepare* as to *support* the magisterium, which depends on such dedicated study, if progress in doctrinal development is to be had. The Church is hearing the

Word ever anew through the work of its theologians and exegetes—and this work must go on *freely*.

Teachers in Seminaries and Schools. The emphasis here is on theological doctrine, based on critical methodology. There is an interesting departure from previous directives (as in the great biblical encyclicals) that deserves comment. The advice is given to those who teach in Seminaries or in schools of this type (*vel in id genus Institutis*). There seems to be a clear acknowledgment of the widespread courses on the Bible which are being offered—as in America both on the secondary and University level. One of the most revolutionary changes beginning to appear in religion courses is the emphasis on the Word in the context of biblical literature and liturgy. In America, one may hope, a new generation that is truly articulate in biblical matters will arise from this happy development.

Preaching and "Popular" Writing. The note of prudence is sounded here. Those responsible for the Instruction are aware of the transition period in which the average Catholic is living as regards use and knowledge of the Bible. There is a responsibility to those whose faith might be disturbed, whatever the reason. However, the Instruction does not rule out the careful explanation of new views (*opinionones novas*—and one cannot fail to remember the way the "new opinions"

were castigated in the celebrated polemic in the journal, *Divinitas*, in 1960) provided these enjoy solid proof and the caliber of the audience merits such explanation. In recent years one has heard the story of the "young priest" (but who has ever met him?) who preached on the problematic of the infancy narratives in Matthew and Luke at the Christmas Midnight Mass. This is an extreme example, but the point of prudence emerges.

The foregoing comment, however slight, is enough to indicate how misleading the *New York Times* report on the Instruction (May 14) was in fact. This report seems to have been misled by the use of the terms *caute* and *circumspecte*. It is true that "caution" and "circumspection" are mentioned, but these attributes should ever be present in the work of a scholar. And it is also significant that they do not appear in the Instruction as frequently or as urgently as "new opinions" or the equivalent. In other words, the Biblical Commission is entering positively into the modern scene, in the spirit that has characterized Vatican Council II. Oscar Cullmann, the New Testament scholar of Basel, and an official observer to the Council, wrote recently that the dialogue had begun among exegetes and spread to theologians. The signs are, to judge from the Instruction, that the dialogue in biblical exegesis will continue, to the benefit of all.

An Exchange of Views

"Incident at Boston College"

Boston, Mass.
TO THE EDITORS: Before reading the article entitled "Incident at Boston College" by Michael J. Bennett [May 29] I noticed the ambiguous caption above the article,—*"Academic Freedom."* It is not clear whether Mr. Bennett or the editors of *THE COMMONWEAL* are the inventors of this subtitle but the article is designed apparently to suggest an infringement of academic freedom at Boston College.

This writer submits that neither Mr. Bennett's article or any events which have transpired on the campus of Boston College warrant the conclusion or the inference or even the allegation that the principles of academic freedom have been violated in connection with the termination of the contract of Professor Paul M. Michaud.

As an official at Boston College who had absolutely no part in any decision-making about Dr. Michaud and as a professor who learned the news of his dismissal for the first time by reading about it in the university's student newspaper, I wish to restrict my remarks to

the single issue of whether this case involves any question of academic freedom. Presumably the potential danger to academic freedom is the one issue which troubles Mr. Bennett and which prompted *THE COMMONWEAL* to publish an article about a situation which, absent any question of academic freedom, has no national significance.

Before coming to a consideration of the issue of academic freedom some fundamental facts not adverted to in Mr. Bennett's article need to be stated. Among the more important are the following:

1. A university may terminate the contract of a non-tenured faculty member without granting a hearing and without disclosing the reasons for its decision. The established policy of the Association of American University Professors on this point was re-enunciated on page 85 of the Spring, 1964, *AAUP Bulletin* in these words: ". . . an institution has no obligation to provide probationary faculty members with a statement of reasons for their nonreappointment."

Some of the reasons supporting this policy were ex-

plained as follows: "... there are often grounds for a decision that are either very difficult to discuss frankly or which the faculty member cannot appreciate (very often, of course, they do not reflect adversely on him.) As a result, if an institution is compelled to state its reason it may find that it is raising more problems than it has solved; it may grasp at the inconsequential or the unfounded, or it may place itself in the position of granting tenure by default."

2. Professor Michaud was eligible to be promoted to associate professor and thereby to acquire tenure before or in February, 1964; he was required to be promoted in February, 1965, or have his contract automatically terminate. In February, 1964, Dr. Michaud's application for promotion was rejected by the university's committee on promotion.

3. The notice of the termination of Professor Michaud's contract which was sent to Professor Michaud from the President of Boston College followed the practice recommended by the AAUP of giving a full year's notice to probationary faculty members of the planned termination of their contract. No reason for the termination was given by the President of Boston College and, as of the day of this writing, Professor Michaud has not asked that any reason be disclosed to him or to anyone.

This writer has no more information about the reason or reasons for Dr. Michaud's dismissal than does Mr. Bennett. The reason or reasons could be based on academic or non-academic grounds or a combination of both of these grounds.

This writer does, however, feel that Mr. Bennett has not revealed any evidence which would demonstrate his apparent thesis that Dr. Michaud's dismissal was a violation of academic freedom. To be sure, Mr. Bennett does not quite make this allegation but, unless he intends to do so at least by innuendo or implication, his article does not merit inclusion in a national weekly of opinion of the importance and prestige of *THE COMMONWEAL*.

Assuming therefore as we must that Mr. Bennett seeks to demonstrate a violation of academic freedom at Boston College let us analyze the evidence which he has advanced. The following items seem to be his "proof":

1. Mr. Bennett in his second paragraph gratuitously states that "an academic freedom case" exists because an "assistant professor known as a critic of the Jesuit administration was refused tenure and discharged." The President of Boston College has categorically denied—as reported later in the article by Mr. Bennett—that "Dr. Michaud's critical attitude has brought about his discharge." Unless Mr. Bennett wishes to challenge the veracity of this last statement—which, I am sure, he does not—we must set aside any alleged opposition by Dr. Michaud to the administration of the university as

relevant to the issue of his dismissal and therefore as germane to any question of academic freedom.

2. Mr. Bennett goes on to suggest that Dr. Michaud sought "to teach as objectively as he knew without any Catholic-moral-philosophical orientation." These words are Mr. Bennett's and not Dr. Michaud's. It seems to this writer that it is not fair to impute such an attitude and such a false dichotomy to Dr. Michaud. It seems unfair also to every professor at Boston College who also seeks to teach as "objectively" as he can but who could not agree that he complies with such objectivity only when he teaches "without any Catholic-moral-philosophical orientation."

3. The first tangible bit of evidence advanced by Mr. Bennett for his "case" is his recounting of an incident that occurred in 1960 in which, after a class audited by a Jesuit prefect of studies, this non-university official, who has no jurisdiction over the hiring or retention of faculty at Boston College, allegedly made a statement that Professor Michaud might have taught syncretism. Mr. Bennett adds that the prefect "later denied making the statement."

To assume or imply that officials at Boston College would rely on this casual and always confusedly reported event is to make the grave allegation that academic authorities at Boston College would make any judgment on the academic integrity of a professor from one incidental remark—a comment never included in any written report and which according to Dr. Michaud, writing in the student newspaper, was "withdrawn."

4. Mr. Bennett's next bit of evidence is the sweeping allegation of Dr. Michaud that the "administration (of Boston College) does not trust the student's ability to separate the true from the false. I do." Such a self-serving and unsubstantial accusation can hardly be thought to be proof of any infringement of academic freedom. Furthermore, if officials at Boston College felt that Dr. Michaud was somewhat unorthodox in his views they would hardly have arranged that he should lecture each year—including next year—in his area of Asian studies and Oriental religions to the Jesuit seminaries at nearby Weston College. Furthermore, if Jesuit officials had any misgiving about Dr. Michaud's religious orthodoxy it seems unlikely that they would have invited him for the last two years to present lectures in the course on the history of religion given in the graduate school at Boston College.

5. Mr. Bennett suggests furthermore that Dr. Michaud's dismissal could not be because of academic reasons since his application for promotion and tenure were endorsed by his colleagues in the history department. While one can respect the sincerity and the good judgment of these colleagues the crucial fact is that the university committee on promotions, for reasons communicated only to the President and to Dr. Michaud, decided that Professor Michaud had not fulfilled all of

the requirements for promotion to the rank of associate professor.

6. After raising these five points Mr. Bennett seems to have no further evidence to support his contention that Boston College has sinned against academic freedom. He does, however, report certain statements from an address by Father Charles F. Donovan, S.J., Academic Vice-President of Boston College. Although these remarks have no relevance to the case of Dr. Michaud they are reported by Mr. Bennett in such a way that they purportedly support Mr. Bennett's thesis. Some comments therefore are warranted.

The talk by Father Donovan quoted by Mr. Bennett was not addressed to the faculty of Boston College. It was given to an outside group that happened to meet on the campus of Boston College. The judgments made in this address are not binding policy on any Jesuit or lay administrator at Boston College.

Mr. Bennett reports as a fact that "a number of Michaud supporters," viewing the cited address of Father Donovan, "clearly felt that the college had opted for a narrow form of indoctrination." It is difficult to believe that such a conclusion could be reached from one unofficial speech. This is particularly so since Father Donovan stated in this same address—in words *not* reported by Mr. Bennett—that if "Catholic schools are not to be divisive, if they are not to fall behind the ecumenical movement, our teachers are going to have to create in them an atmosphere of respect and tolerance for other faiths, and, even more, a welcoming, positive spirit towards non-Catholics. . . ."

7. Mr. Bennett concludes his ambiguous article by quoting the undocumented assertion of one professor that a "disproportionately high" number of professors at Boston College are "already leaving for other institutions." The truth is that less than the normal number of faculty members are leaving Boston College this year; these professors announced their intention of leaving, as required by university regulation, *before* the date on which Dr. Michaud received the letter terminating his contract.

The same professor is quoted by Mr. Bennett to the effect that other professors at Boston College are looking elsewhere for positions. Such a conclusion assumes that these professors have examined the case of Dr. Michaud and found therein a violation of academic freedom. This writer submits that there is no evidence for such a conclusion in anything contained in Mr. Bennett's article, in any events at Boston College, or in statements of Dr. Michaud.

This writer has the hope that he would have the perception and courage to speak out and protest a true violation of academic freedom—at Boston College or elsewhere. This writer, with all the friends and admirers of *THE COMMONWEAL*, knows that all of us can rely on *THE COMMONWEAL* to speak out whenever academic

freedom has been infringed. In "Incident at Boston College" I submit that *THE COMMONWEAL* has published an article which reflects good faith but, in this instance, bad judgment.

As one looks into the years ahead it appears certain that more Catholic colleges and universities will be more careful in their hiring policies and more exacting in granting tenure to those whom they hire. Boston College along with other Catholic universities will be seeking to give tenure only to those who are beyond all reasonable doubt academically excellent.

Such is, of course, the right of every university. In the AAUP ruling cited above the right is expressed as follows: "Because the granting of tenure is tantamount to a lifetime commitment, we feel that the institution should be left without a reasonable doubt as to the faculty member's qualifications for tenure before it reaches a favorable decision."

In the elimination of those who are a good deal above mediocrity but who are not indisputably excellent difficult decisions—and almost inevitably some mistakes—will undoubtedly be made. It will not help Catholic universities to make these hard and sometimes agonizing decisions if they can anticipate that certain writers, exploiting the seemingly indestructible illusion that academic freedom is less available or less extensive on a Catholic campus than elsewhere, stand ready to attack the administrative decisions of officials of Catholic universities made in order to promote outstanding academic excellence as judgments grounded in an attempt to stifle free inquiry and to establish orthodoxy at the expense of academic freedom.

With all due respect, I submit that *THE COMMONWEAL* and Mr. Bennett have, at least by implication, impugned the intentions of the officials of Boston College and, without any clear or convincing evidence, have unfairly accused them of sacrificing academic excellence on the altar of religious orthodoxy.

(Rev.) ROBERT F. DRINAN, S.J.
Dean, Boston College Law School

Reply

Boston, Mass.

TO THE EDITORS: It is highly gratifying to see my article accorded so detailed a reply by Father Drinan. At the same time I must take issue with it, first of all with his incredible statement, which I quote: "No reason for the termination was given by the president of Boston College and, as of the day of this writing, Professor Michaud has not asked that any reason be disclosed to him or anyone." Dr. Michaud replied after I read him that statement: "I have repeatedly asked for a reason and have authorized the Faculty Council, the campus chapter of the AAUP and the history depart-

ment to ask. None of the three has had an answer. I had given the *carte blanche* to publicly disclose it should they receive one. I am so anxious to get an answer that I have retained Professor Sanford Fox of the B.C. Law School, a member of the Massachusetts Crime Commission, to ask for me."

I must reluctantly point out two other misstatements of fact:

1. Father Donovan's speech was reprinted in the official Faculty Newsletter which rarely publishes speeches or articles. The text of his entire speech took four of the eight pages in the Nov.-Dec. issue.

2. Father Drinan said I was "not fair to impute" to Dr. Michaud a desire to "teach as objectively as he knew how without any Catholic-moral-philosophical orientation." "That's just what I tried to do," Dr. Michaud said. "Am I to be ashamed of that?"

Father Drinan seems confused as to whether I "implied, imputed, contended, suggested, sweepingly alleged, gratuitously stated" or perhaps "revealed" an academic freedom case at B.C. I reported an incident at Boston College and Father Drinan has not disproved a single fact. He taxes me with ambiguity. I invite his attention to the ambiguous implications in this paragraph from his letter: "As one looks into the years ahead it appears certain that more Catholic colleges and universities will be more careful in their *hiring* (underlining supplied) and more exacting in granting tenure to those whom they hire."

Father Drinan admits he "has no more information about the reason or reasons for Dr. Michaud's dismissal" than I do. I do suggest that he, Boston College, its faculty, students and alumni, of which I have the honor to be one, would benefit by getting more information.

MICHAEL J. BENNETT

Child's Drawing

Memories of the fish,
circles of life-sustaining sea
are nonsense
to the mother's
parallactic vision.
The mirror of convention
does not close down
at three years;
space is still navigable;
interstellar planes
penetrate.
Loci and axes
move freely in vision;
he is bound by no coordinates;
the moving line has woven no trap
for imagination.

MARY GRAHAM LUND

THE SCREEN

Sadists' Delight

IT IS possible, but not very likely, that the makers of "Lady in a Cage" don't realize what a thoroughly sordid and noxious film they have made. They seem to feel that they have come up with a realistic, thoughtful comment on modern society. Handed out to the movie critics at the previews was a statement by the film's producer-scriptwriter, Luther Davis; and it pretentiously asks, "Are we really a civilized society—or are we imprisoned in our own technology?" And, "Is it possible that a simple mechanical mischance, the snap of a wire . . . could dissolve the synthetic veneer of our atomic era, leaving us to struggle anew through another cave-based culture?" And "Will the gadgets fail us all someday. And will we then sound an alarm—and evoke the same kind of no-answer that Mrs. Hilyard gets?"

What I'm wondering is if Olivia de Havilland, who portrays Mrs. Hilyard, the upper-middle-class widow who is caught between floors in her cage-like elevator when the electricity goes off in her house, actually saw this finished film. In discussing the picture on TV the other night, she stressed not the many scenes of sadistic cruelty and ruthless brutality but the apathy of people today toward a person in trouble. It is true that after Mrs. Hilyard finds herself stuck in the elevator, she rings the emergency bell to which no one in the alley or street responds. The film's time and locale are not named, but its setting seems to be a Midwestern city on a July Fourth weekend when most people are hurrying to beaches or downtown to watch the parade while planes zoom around overhead.

No one gives a thought to the ringing emergency bell—or maybe even hears it—except one simple-minded wino (Jeff Corey), a sort of religious fanatic who has "repent" tattooed on his hands. He responds to the bell, breaks into the house, grasps the situation of the frightened lady caught in the cage, and proceeds to guzzle some liquor and steal a toaster. Returning later with a frowsy prostitute (Ann Sothorn) to loot the place, he is followed by three young hoodlums, as vicious and amoral a trio as has ever been seen in a movie. After the wino and prostitute go about their business of collecting silver and other valuables, the unholy three, two boys and a girl, take over in a rampage that becomes an orgy of sadism, sex, violence and meaningless bestiality.

Director Walter Grauman has staged all this with effective realism that is heightened by Lee Garmes' good photography and Olivia de Havilland's well-sustained portrait of panic and terror. It soon becomes obvious, however, that the screenplay and the whole movie is contrived and loaded in the manner of a Grand Guignol.

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The three hoods are so amorally vicious that they become unbelievable caricatures of other wild ones portrayed in movies. Their leader (James Caan) admits he is from a reformatory and out to get even with the world; the girl (Jennifer Billingsley) is a brainless sex-pot; and the Mexican-American (Rafael Campos) is a moron whose greatest delight is violence.

Perhaps Luther Davis's greatest mistake—other than in making the movie at all—was in not introducing one character with whom we could have some sympathy or with whom we might identify. Mrs. Hilyard is our focus, but we see her somewhat effeminate, thirtyish son leave at the picture's beginning and during the course of the other horrors we learn from a note he has left that he threatens suicide unless she will release her overpowering hold on him. From her other attitudes, we discover her interest in armament investments "what with all this war talk," and when she calls her tormentors "animals," "offal of the welfare

state" it almost seems as if the script is defending the hoods and laying the blame on their superiors. When the wino objects that the hoods have gone too far, their leader replies, "Pop, that's what *you* have done." And Mrs. Hilyard admits, "That's what we all have done."

While I agree that no man is an island, I am getting somewhat fed up with the conclusions that some people are drawing from "The Deputy," "The Cool World" or the recent atrocities in New York's subways: that we are *all* responsible for man's inhumanity to man. The hoods in "Lady in a Cage" are not animals as Mrs. Hilyard insists. Furthermore, her errors with her son or in her other thinking do not exculpate her terrorists. It is difficult to tell whether or not people will go to "Lady in a Cage," but if they do it is to be hoped they will see it as a horror film to end all horrors and not be taken in by its shallow forensics.

PHILIP T. HARTUNG

Correspondence

"What's Wrong with Commonweal"

Red Hook, N. Y.

TO THE EDITORS: I judge what *THE COMMONWEAL* wants to stand for, and what the *Catholic Reporter* offers through Mrs. Herzfeld's suggestions, are two quite different molds, and I suggest that the former hold to its *own* groove, forego the journalistic and "the lively," speak in the good taste to which it is accustomed, talk about pacifism two or three times a year if it cares to (and enlighten some Catholics and Mrs. Herzfeld as to its true meaning and urgent need in Christian life), and indeed, like a friend to whom you turn, be confident that its principles *are* so sure that you'll "know what position they'll take." And if this means less circulation I hope the editors of *THE COMMONWEAL* will not be troubled; good and serviceable things penetrate slowly.

Indeed, Mrs. Herzfeld has given your periodical enough subjects to work upon to last out the next ten years, or its waning lifetime. In this matter I feel she appears she wants to talk as the most knowledgeable mother to a rather undeveloped child! "Architecture" among the arts will no doubt be tackled in time, also "what about intelligence in animals: is there a sharp break or a continuum"—though I do not see the latter as a matter of "public affairs." I may not know what a "real issue" is, but I heartily commended "Do the laymen have the right to criticize the clergy?"—it was real enough to me. And I consider we had a most "breezy report" on the "Pious Disaster" by John Leo;

I should also prefer learning who was "a member of the faculty of" to references to "one of my consultants" as a haunting refrain.

As I am a reader of the *Catholic World*, and *America* and *THE COMMONWEAL* on occasion in preference to all others, I will more than ever stand by them having read Norma Krause Herzfeld's article on "What's Wrong with Commonweal."

ETHEL BENEDICT LYTLE

Riverside, Calif.

TO THE EDITORS: Living in Southern California, I'm acutely aware of the chaotic condition of the American Catholic scene. Perhaps *THE COMMONWEAL* could send someone like the *New Yorker's* Philip Hamburg around the country to report just what is going on in the church. I can't tell from my own parish bulletin what is happening in Riverside. We are having a campaign to promote the "enthronement of the Sacred Heart" in every home, there is a Kennedy memorial plaque complete with American flag and vigil light just outside the altar railing (this would seem contrary to JFK's own views on separate roles of Church and State), the children in our Parish High School of Religion are issued a book called "The Mass for Non-Catholics," and so on.

In spite of its dowdy dress, I love *THE COMMONWEAL*, with its skimpy book reviews (Why not just one good, long one), predictable editorials and by-lines giving academic credits. In a world where the sounds issuing

from the Catholic press begin to cause visions of the Tower of Babel, I'm grateful that it comes every Monday morning.

MARY W. BOBLETT

Brooklyn, N. Y.

TO THE EDITORS: I agree with Mrs. Herzfeld that she has made suggestions which are "enough for more than a dozen COMMONWEALS." Since she realizes this, she may have been more constructive if she could have developed one line of criticism more systematically, e.g., that the magazine is too stodgy. Instead she has voiced some pointless criticism. "What (indeed) if there are 10 billion inhabited planets?" Doesn't she realize that we are having trouble enough with just this one? And although I have been reading THE COMMONWEAL for some four years I can't remember either an editor or a contributor who was rash enough to offend female vanity by questioning either what women wear or what they don't.

Personally I think that THE COMMONWEAL manages to express its outlook on several leading issues with consistent grace, clarity and courtesousness. Despite Mrs. Herzfeld's mention of the many and varied specifics with which the magazine should or could deal it is revealing that she should fall back on the Winston cigarette ad to illustrate her point. THE COMMONWEAL would be making false claims to a kind of omniscience if it followed her advice seriously.

It is unreasonable to ask THE COMMONWEAL to report more. One only has to read the New York Times in the morning and then turn to the afternoon newspapers to appreciate how lacking in feasibility is her demand that we have a weekly which reports more. What is she asking for—an unofficial Catholic "News of the Week?" If she is going to ask for more news and more reporting she should propose some way for THE COMMONWEAL to hire more editor-reporters and, perhaps, set up its own news service. Sending an editor for "a breezy report on the New York World's Fair" may be fun for anyone besides Mr. Leo but it is doubtful that such a step would solve the problem of more significant reporting.

In one respect, I think, the author is quite inaccurate. THE COMMONWEAL despite the 1962 phase she mentions does not overweight "its pages with pacifist views." THE COMMONWEAL position as I interpret it is one of nuanced pragmatism, a pragmatism which has been seemingly little influenced by the section on disarmament in *Pacem in Terris*, and has reacted too sanguinely to the partial test-ban treaty. Maybe THE COMMONWEAL regards its 1962 phase with Professors Zahn, Lawler, Dewart and with Thomas Merton much the same as an engaged man regards occasional dates with an attractive girl who is not his fiancée.

Perhaps THE COMMONWEAL could contribute more to developing a truly Christian attitude towards our

racial problem by obtaining the services of an experienced Negro journalist on some kind of regular basis. It's strange that Mrs. Herzfeld, a Washington correspondent, should have mentioned this vital problem only in passing.

ROLAND LAIRD

Washington, D. C.

TO THE EDITORS: I am shocked at Norma Herzfeld's article but all the more proud of you for publishing it.

There is nothing "wrong" with THE COMMONWEAL—I have found it critical and constructive, stimulating and at times provocative—not by any means a dull, routine and pedantic recital of "conservative" views.

CHARLES G. FENWICK

Chicago, Ill.

TO THE EDITORS: "Does THE COMMONWEAL read good, like a magazine should?", Mrs. Herzfeld asks. I feel it does, sometimes. But at other times, and more often than I would like it, it doesn't. In this I agree with what Mrs. Herzfeld seems to imply, although I am not sure I'm doing it on the same grounds as she (partly because I'm not quite clear whether she blames the sometimes poor readability of THE COMMONWEAL on its not doing enough *reporting* or on its being written by academicians rather than journalists).

My reason is simply this: of all the articles in this last issue it was precisely hers that I found most readable. THE COMMONWEAL's articles do get at times too airy, vague, abstract or complicated; a more nasty way of putting it would be to call some of them too "intellectual" (without being commensurately too intelligent). And I don't think this is because many of the authors are what Herzfeld calls "academicians," for having brilliant ideas gives one neither the right nor the need to be unable to express them in a way more appealing to the somewhat tired mind. Nor do I think that this is because of the highly complicated nature of some of the issues dealt with: the more brilliant an idea, the easier it should be to grasp, for that precisely is what I mean by "brilliant." Why is it then that I found Herzfeld's article the most readable one? Because it was written by a journalist? I don't think so. Perhaps it's just that some of the others do not pay as much attention (as I would like) to whether or not they are readable.

Whether, as Herzfeld suggests, THE COMMONWEAL should do more reporting, I'm not sure. That depends to some extent on how we conceive the role of THE COMMONWEAL. More "facts" certainly might interest more readers: but perhaps such a need is already served by other magazines. This in itself need not discourage THE COMMONWEAL to compete with them; unless it would entail lessening the stress on ideas. For in my opinion, whatever other roles THE COMMONWEAL may want to fulfill, its principal role is still that of a forum,

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or clearinghouse for ideas. But in this, too, I can see room for improvement, somewhat along the lines suggested by Herzfeld. For one thing, the scope could indeed be broadened (which is not to deny the already splendid efforts in this direction): I do at times feel cheated when some of my "conservative" friends seem to be more up to date on the newest ideas in some of these fields than I, the "liberal" COMMONWEAL reader. And secondly, even though I have no objection to reading the thoughts of "authorities," be they lay or clerical, in any field, I nevertheless would like to see more room devoted to ideas from non-authorities too: what (and perhaps how) is said still seems more important than by whom it is said.

EDMUND F. KAL

Birmingham, Mich.

TO THE EDITORS: If we in America possessed a big group (instead of the tiny one existing) of "dedicated thinking Catholics," THE COMMONWEAL, plus all our other Catholic periodicals, *could* tackle every one of the topics Mrs. Herzfeld listed.

As the situation now stands? The five copies of THE COMMONWEAL (and the other leading magazines which lean toward heavy subjects) aren't always picked off our Church rack, this being in a parish whose members are graduates, for the most part, from nearby Catholic colleges. "COMMONWEAL? America? They're too deep for me," is the pat answer given to this dilemma.

To whose door does this lead us then? But dare we knock upon that "door" of all our Catholic higher institutions and ask point-blank: "Why haven't you people produced Catholics who want to *think*, struggle and grapple with current world problems such as Mrs. Herzfeld listed so neatly and excitingly?" Only recently have we dare hint that our graduates failed to be ignited with the "reading bug." (Eugene Willging's report in *Ave Maria* two years back pointed up the lack of interest in any reading done after the diploma dropped into their hands.)

No matter what our newspapers say about how our American Bishops didn't want to "push themselves, etc." at the beginning sessions of the Vatican Council, the fact remains that our American Bishops went to that Council almost totally unprepared for the topics to be discussed. They, too, are products of our American system of Catholic education. Yes, they were busy building. In two hundred years we've managed to dot our countryside with all kinds of impressive outward signs of our vitality. But wasn't it left to our *secular* institutions to produce the really "deep social thinker"? (The problems Mrs. Herzfeld lists do fall into this category; amazingly, our social problems today are interlaced, tightly, with theology. Most Catholics still seem to view their religion as being divorced entirely from social themes.)

Your dilemma, dear Editors, remains: Just how far ahead of the public can you get before you lose the

readers you possess? That's a tough one to ponder. Of course you must "lead." We know that. But you are limited—dreadfully so—by the very ones who are products of our Catholic society. We go round and round here. . . . You have done a wonderful job so far. Much more work needs to be done. *Will our people accept it?* That's your problem; it's mine too. Mrs. R. E. Vogt

Baltimore, Md.

TO THE EDITORS: There is one point to which I think Mrs. Herzfeld gave short shrift, namely the almost complete absence in the pages of your journal of any serious recognition and appraisal of the plastic arts. Mrs. Herzfeld rightly noted the absence of any mention of music or architecture, but what about painting, sculpture, the graphic arts, modern design in general and the whole lamentable mess of contemporary religious art in particular? . . .

FRANCIS V. O'CONNOR

Washington, D. C.

TO THE EDITORS: The anecdote in Mrs. Herzfeld's first paragraph went over quite well, I think, and served to restore my emotional equilibrium. I was hopeful that from there out all would be smooth sailing. Rather unfortunately, however, the second paragraph in a stroke succeeded in undoing all that the first paragraph had accomplished. The cause of my discomfort was that nowhere in the paragraph did I find common ground with the desperately knowledgeable critics Mrs. Herzfeld had consulted. I found nothing familiar here: "You always know what position they'll take on every issue and they tend to dismiss more and more the realities of so many situations." Or here: "I never feel that *inside* view, I feel I'm reading what some perceptive readers have read somewhere else and are now relaying to me." These statements joggled me; the ideas I always had found fresh and useful now were revealed to be old hat.

For the next few pages, things went from bad to worse. Some sentences startled: "Well, one thinks, aside from the grammar, now that polycentrism is at our heels and the Capital, which has been the center of the world since 1940, is slightly less important, if anything, the old dears *are* coming along." Others simply baffled: "In the concrete I would like to see more specifics on the organization of the earth by science and technology, international trade, education and intercultural activities, and the implications of the general commitment to a universal declaration of human rights."

Mrs. Herzfeld complained about the spare coverage THE COMMONWEAL gives, among other subjects, music, architecture and painting. Two questions came to my mind when I read her comments. One was whether the editorial contents of the magazine might not be diluted if more space were given over to these matters—it would mean even more columnists, for one thing.

Secondly, I asked, pessimistically, if there are able writers on these matters willing and able to answer THE COMMONWEAL's call. Even the desperately loyal would cringe, I am sure, before flabby criticism. Richard Gilman's departure suggests to me that besides having talent, a COMMONWEAL critic better have a nest egg at the Chase.

Only at the close did I find myself concurring with Mrs. Herzfeld. In the next-to-last paragraph, she said that although THE COMMONWEAL has shortcomings, "the quality of Catholic life leaves very much to be desired." Here, it seems to me, is the basis for a solution to the question Mrs. Herzfeld answered. To my mind, THE COMMONWEAL presents a cool reflection of whatever worthwhile is going on in American Catholic thought. Its editors decide what they want to cover; having done this, their job becomes one of honest presentation. When THE COMMONWEAL seems lacklustre and even wrong, the fault may lie not so much with the editors as with their sources. Can it be that American Catholicism is responsible for making THE COMMONWEAL what it is? If so, to quote a remark by Stephen Leacock, this is a very serious charge.

NAME WITHHELD

Lans, Tyrol

TO THE EDITORS: Reading the excellent article by Mrs. Norma Krause Herzfeld and the hardly less important introduction (and invitation) by the editors I would like to make two remarks—as a supplement, not as a correction.

1) The role, the task, the mission of THE COMMONWEAL is not to belong to any camp within the Church (thank God that there are camps, factions, trends!), but to implement Peter's words about the *royal priesthood* of all believers and the appeal of Thomas Aquinas to all Christians: "*You are Kings and Priests!*" In other terms: THE COMMONWEAL ought to be a forum for Christian thinkers who have to say something pertinent and original regardless of their "camp"-affiliation and, especially, if they are genuine non-conformists and do not belong to any ideological pigeonhole whatsoever. What we need is the voice of Christian men (and women)—not mice. The danger of escaping the Big Ghetto only to hide in a sub-ghetto has to be avoided!

2) Personally, living in Europe, I read THE COMMONWEAL to get views and information from the United States. The majority of your readers, however, live in America and (as catholic Catholics and other Christians disunited) need the breath of worldwide Christendom. Even American Christian problems ought to be seen in global perspective. To be quite frank, a German Christian periodical devoting 75 percent of its space to German affairs is unthinkable. Central and Eastern Europe, Spain, Asia, Africa, even Latin America, receive disproportionately small treatment in THE

COMMONWEAL. It suits *me* all right as I am a traveller in permanence. But what about your readers, the Kings and Priests, Sovereigns, not Cyphers, of a limitless realm?

ERIK VON KUEHNELT-LEDDIHN

Palos Park, Ill.

TO THE EDITORS: Because I have criticized in a number of places the repetitive character of Catholic reformist literature, and because I have—like any reader who respects what THE COMMONWEAL is trying to do—expressed sharp disagreement with it on a number of occasions, the gravity of Mrs. Herzfeld's recent blast does not concern me directly. It is the fallout I am worried about.

Speaking of the Dewart-Lawler-Merton-Zahn axis, Mrs. H. criticizes THE COMMONWEAL for fostering "an emotional approach by overweighting its pages with pacifist views." Since three of the writers above have never revealed their position on pacifism, and since it has not yet been verified, save by various cold warriors, that pacifism is any more emotional than militarism, I am impressed neither by Mrs. H.'s journalistic accuracy nor by the rigor of her logic. She observes that "Merton says, 'Not only are they (U.S. and Russia) committed to the use of nuclear weapons for self-defense, but even to their use in first-strike attack if it should be expedient'—this while the U.S. government was working desperately to get us into a defense-only, second-strike capability." But if the government "was working desperately to get us into" this latter better state, it is obvious that we were *not yet in it*, and that therefore the first-strike option was being entertained, even as Merton said.

If "Lawler and Merton call their opponents *literally* demons," as Mrs. H. affirms, then either L. & M. (I gather that Mrs. H., who wants THE COMMONWEAL to "read good like a magazine should," would prefer another brand) *say* of their opponents that they are "demons," or they *think* that their opponents are "demons": in the first instance I would—after the manner of professors—like a page reference for the quote; in the second, I would like to know how she determined these undisclosed thoughts. Mrs. H. is distressed that THE COMMONWEAL fails to appreciate Teilhard's "fabulous view of the trend to community." In assuagement of this heartfelt regret, she may want to look at my essay on Teilhard in the April 11, 1958, issue, or read most of the words in my discussion of the arms race—and demonology—which was set in the context of Teilhard's last letters and which was criticized by one of the seraphs at the NATIONAL REVIEW, Thomas Molnar, on precisely those grounds.

I am afraid Mrs. H.'s attempt at overkill turns out to be merely an exercise in overstatement. It may even be argued that what she has so explosively launched is only a dud. And I think she suspects this herself; how otherwise explain the following example of "cultural gar-

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bage" that THE COMMONWEAL should help "cut away"? "e.g.: some early Church Fathers warned that women should never wear purple garments because these inflamed the passions of the men and resulted in immorality." Obviously these are duds that we have to deal with and nothing more. In fact, Mrs. H.'s advocacy of throwing off the old trappings is itself simply another of those obsolete counsels we have heard over and over in the past few decades, simply a cloacal contribution of her own. We have had more than enough of these oh so courageous clarions to cast off the shackles of the past. Besides, since when have cutaways been up to date?

What I would like to see THE COMMONWEAL do is not the subject of this letter, but I will say that I rather wish it would take a more radical, a more utopian approach to political and religious questions. What I hope it will not do is attempt to discuss the kind of complex issues Mrs. H. favors—monogenism, anthropology—which as a weekly review it does not have the space to explore fully. We already have journals for the airing of such topics; they ought to be read. To embrace Mrs. H.'s monitions will only be to disseminate more widely the germ of that curious affliction, so evident in most of our magazines, which culture-pathologists call undergraduate mouth. Mrs. H.'s article is no cure, but it may nevertheless serve as an effective antitoxin.

JUSTUS GEORGE LAWLER

Fairfax, Va.

TO THE EDITORS: I am delighted with the opener provided by Norma Krause Herzfeld. It raises more far-reaching questions than the title of her article alone. Is the Catholic community itself keeping pace with the American experience? specifically, with the *American-Catholic* experience?

I may preface my remarks with some biographical details, since these are going to color my remarks. I am a convert, with a liberal family background. Liberalism carried to the point of neutrality, in fact: the intellectual indiscipline whereby the mind dares what the will dares not follow, and the beautiful freedom of thought never bursts the bonds of timid and stuffy conservatism in practice.

Membership in the Church placed me in an almost schizoid state—here was Christianity, but where were the Christians? I mean, the curious who take time to cross-reference things find little of the Scriptures, the Fathers, the encyclicals or the great Catholic theologians preached from the pulpits (or recorded in periodicals); and this is all very confusing for the convert, endeavoring to thrust down roots into a richly authentic Christian spirituality, nourished, not from recent and somewhat questionable traditions, but from the true well-springs of the Faith—and finding this latter available to him only in precious but foreign tomes, written for other times, other generations, than his own. Here I stand, enamored of the precious freedom of the mind instilled

in me from my childhood, convinced that this freedom can find its richest expression within the Church, but surrounded by a regime which is quite as stuffy and oppressive when it comes to exercising this freedom as that which I left.

As for THE COMMONWEAL, I have recently resumed reading it after an earlier disenchantment, and was very pleasantly surprised at the vast improvement over the years. But this *conservatism*. Is THE COMMONWEAL given more to rumination on issues, not only limited in scope, but the true value of which may be questioned, than in scrutinizing present reality? More important, *why*?

To mention an example, the recent controversy over St. Thomas. Perhaps the fact that there is a large, important, and incredibly powerful, bloc of conservative opinion on this matter gives some relevance to the issue, just as one must say something in rebuttal to Sen. Goldwater; but could we perhaps undercut the problem by delving deeper into its cause? My personal history is this: unable to get the doctrine by word of mouth when I came into the Church, I turned to St. Thomas, started with the *Summa*, found my philosophical background inadequate, learned Latin and educated myself from St. Thomas' commentaries on Aristotle. And truth to tell, few "Thomists" are recognizable as such from this background; Joe Gredt is an entirely inadequate substitute. But tangling on who is or isn't Thomistic would never get us off the neo-neo-Thomistic merry-go-round. St. Thomas was a truly great thirteenth-century theologian, a magnificent man of his times; the real question is why on earth a body of men continues today to live in parasitic fashion off of a thirteenth-century thinker. *Why can't we think for ourselves?* This is the question of questions. Is the lay COMMONWEAL staff affected by the same habitual attitudes which form the basis of this extreme ecclesiastical conservatism? Is there some timid reluctance to thrust ahead in the body of American Catholics, which leads them to take refuge in safe immobility?

Once we have asked this question, another opens up. Much in the Church today sounds less like a recording of the *Summa Theologica*. To mention some examples, neither of Pope John's encyclicals is scholastic in tone, and *Pacem in Terris* in particular deserves much closer scrutiny than it has had, on a great variety of points—e.g. the *causality* behind the rise of laboring classes, small nations and women, which the Pope analyzes with lucid and penetrating insight has been too little studied. Nor does the new liturgy constitution read like a scholastic textbook. I let my 10-year-old daughter comment on the prologue to it for a school report on missions, and a very good report it was; more attention could be given to the concept of the Church, of the worshipping community, which underlies it. By such study and meditation these documents will yield up their treasures, not by a superficial parroting of them in close juxtapo-

sition with mention of some recent event. Are we *afraid* that if we think too hard our own minds will lead us out of bounds?

As for "unofficial" theologians, there are many indeed in Europe today who make quite good sense even to the ordinary Christian mind, uninfected with scholastic jargon. Although the rash of translations, especially of German works, is indeed heartening, we may still ask *why* it takes so long for these ideas and experiences to touch the American Church and express themselves in concrete ways. The rich and fruitful Protestant-Catholic dialogue which has so remarkably revitalized the German Church, especially, and brought forth such deep and timely theological insights—why is it that these people are able to draw such wealth from the circumstances in which they live, while the American Church remains largely a foreign institution on American soil, clinging to thought-patterns and customs which, whatever else may be said of them, do not reflect American life or have very great relevance to either the problems or the advantages it presents?

Furthermore, what of the Kennedy experience? We have seen a group of men whose leadership is undeniably American-Catholic present themselves as deeply attuned to American life. Moreover, while theologians present many important speculative insights, President Kennedy, most pointedly in his address to the Houston ministers, expressed an actual American-Catholic *experience*, one the excellence of which—if by their fruits we would know them—is indicated by his presidential leadership, by the heroic dignity with which his family led the nation in grief, and by the sure swiftness with which that government stamped by Kennedy appointments took over upon his assassination. The relevance of this to our own self-image has been little discussed, although its impact has indeed been observable: we feel better about being Americans and Catholics, somewhat relieved at the increased certainty that the two aspects of our personal experience need not tug at and divide our loyalty, more ready to scrutinize, uncritically, aspects of American culture—the public schools, for instance—which heretofore have appeared as slightly tainted.

Has THE COMMONWEAL boldly kept pace with all of this, not to say outstripped it? You have published some excellent material recently. The article from St. Michael's on academic freedom—and by implication freedom of thought as such—was refreshing; also the very excellent discussion of a concrete case in point at Boston College. The article on Philadelphia was first rate; perhaps the implications of the recent elevation of Monsignor McDonald, rector of Catholic University, to the episcopacy deserve like discussion.

But does the nub of the problem lie in stale reporting or in topical limitations? We need to push the question further back and ask *why* our minds do not, simply from normal, healthy curiosity, press on to new, fresh insights.

This is the natural pattern of human growth; when it is sluggish, we must look for the inhibiting cause. The problem, as Mrs. Herzfeld suggests in conclusion, is not that of COMMONWEAL alone, but of the whole American Catholic community.

NAME WITHHELD

West Islip, N.Y.

TO THE EDITORS: I feel Mrs. Herzfeld has done an injustice to your magazine. If the *New Republic* has reached a mass audience of 100,000, THE COMMONWEAL with a subscription basis that is both liberal and Catholic would be doing extremely well at 40,000 subscribers.

However, since you obviously want criticisms, here they are. Many times the books reviewed never reach a circulation library, a bookstore, or the desk of a literary journal. Books that are being read and discussed by literate people should be given preference.

THE COMMONWEAL treated President Kennedy's administration with loving care. The president did not understand or work with congress. John Cogley's eulogy on the late President was simply ridiculous. America did not lose one of its greatest leaders, and in fact, an analysis of the Kennedy influence on Massachusetts would be an embarrassing book.

President Johnson *has to prove* his liberalism, and so, the problem no longer exists.

Richard Gilman provided the best drama criticisms written in America today.

My only positive suggestion on your circulation problem is the story of my introduction to THE COMMONWEAL. When I graduated from Catholic high school in New York City, I never heard of THE COMMONWEAL, *America*, Dorothy Day, Maritain, Bernanos, etc., etc., etc. (Everyone in Catholic high school was vaguely Republican and conservative.) Brother Aurelian Thomas, then librarian at Manhattan College, displayed THE COMMONWEAL prominently at the Cardinal Hayes Library. I feel certain he achieved a certain amount of success for your magazine. Increased publicity at the college level is your best hope, for I don't think a rapid increase in circulation is possible.

If you don't agree, attend a Holy Name meeting. There's proof positive.

DENIS T. THOMPSON

AN APPEAL: Archbishop Hurley writes: "In this corner of Africa we are engaged in a life and death struggle to keep our mission schools for African children open." There are 11,000 children in 89 schools. With government support withdrawn, lay teachers are on half-salary, and serious malnutrition is spreading, as school meals can no longer be provided." Gifts should be sent to: Most Rev. Denis E. Hurley, O.M.I., Catholic Cathedral, Durban, South Africa (Airmail 25¢).

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A Life Which Loses Itself in the Revolutionary Story

The Life and Death of Lenin. By Robert Payne. Simon & Schuster, \$8.50.

Lenin: The Compulsive Revolutionary. By Stefan T. Possony. Regnery, \$7.95.

by M. A. Fitzsimons

THE BIOGRAPHER of Lenin becomes a historian *malgré lui*. This is not simply the fate of the old-fashioned biographer who rambled until the proportions of the work passed out of his control and then settled without apology for the life and times of his subject.

The life of Lenin appears to merge and even to lose itself in the Russian revolutionary story. Is this elusiveness the very nature of the subject? Or is it the consequence of other conditions: Soviet myth-making; the preoccupation of authors and ourselves with events that still provoke passion and at the same time demand understanding and evaluation.

Myth-making imposes on the biographer a task of criticism and argument that may end in destroying narrative and form. Passion and the quest for understanding may compel a writer to concentrate on the milieu of his subject so that readers cannot escape the significance of the *res gestae* of the subject, although the subject is thereby lost in the background.

The elusiveness of Lenin as a biographical subject is in part an aspect of the man. The quieter moments of his life do not make rewarding reading; they are sometimes dull, even when they are still the subject of controversy. The major historical moments are associated with the triumph of a totalitarian party to which he gave leadership and a near remorseless will. In the thirties and at other times some writers spoke of the humanism of Lenin. The very opposite is true: his story, as both Possony and Payne make clear, is an inhuman one. His adult life was spent for a cause which his mind envisioned as calling above all for hardness. He could, on occasion, relax, be fond of

children, or listen to Beethoven. But these were dangerous diversions, for they might induce a man to forget the necessity of hardness, to lose the sense that things and faces might have to be smashed. The demands of hardness took their toll on Lenin himself in exhaustion and nervous illness. It may be difficult to be a full human being but it is ruinously self-defeating to be inhuman.

In essaying the story of Lenin's life, the astonishingly prolific Robert Payne has consistently tried to observe the demands of art and biography. He writes vividly. His work is based on fairly wide reading of sources in Russian and English. He is aware of the difficulty of writing about a legend-encrusted subject, especially one who obsessively sought to be master of the future. To that end Lenin sought power and upon gaining it attempted to master the future by decree.

Payne, then, provides pleasant but not always solid reading. The reader is unduly spared the raising of problems and the digressions of criticism. Impressionist techniques and even silence are used to simplify artistic and biographical tasks. Perhaps, the publisher imposed this approach of scholarship without tears. But on occasion the author destroys his own warranty. In calling Lenin "the only indisputable political genius to emerge in our time," Payne defies every definition of politics as a limited art of the possible and this defiance makes impossible any systematic penetration and evaluation of Lenin's totalitarianism.

Lenin: the Compulsive Revolutionary is a work of another order. Stefan Possony is a learned conservative student of international affairs and military policy. As conservatives profess to see in Communism the special reason for their modern being and activity, Possony's treatment of Lenin may command considerable attention.

Surprisingly, Possony does not present a proportioned account of Lenin. His subject's polemical and theoretical writings receive but brief notice.

Indeed, Possony's main biographical thesis, that Lenin was possessed of a sweepingly destructive urge and of a desire to create sons and disciples, is reserved to a fascinating concluding chapter. Even Possony's perception that Lenin had a vague and unlimited aim, a new socialist society, which served to justify an ethically unlimited urge to destruction, the author's judgment that Lenin is in the line of Cesare Borgia and not of Buddha and Mohammed, do not shape the pages of his book.

Instead, Possony emphasizes the political underworld in which Lenin moved. His work is strongest in its kinship to Joseph Conrad's *Secret Agent*. With what forces of disintegration the German, Austrian, and Russian police and intelligence services played before World War I and the Russian Revolution! Possony is so interested in following or speculating about Lenin's links with Germany that the reader may on occasion conclude that the Russian Revolution was the result, if not the very product of German machinations.

It is well to have this aspect of Lenin so painstakingly and ingeniously presented. It is valuable to recognize that a political underworld exists in almost all advanced societies and sometimes flourishes. But it is well to draw the further lesson, which conservatives do not conspicuously advance, that the security forces of some major European states have played a game as ethically unlimited and irresponsible as the revolutionaries whom they watch and with whom they work.

Possony's careful and valuable study provides a basis for this warning. In his view Lenin was never anybody's agent. He did not betray his party, because he was faithful to himself and it was *his* party and *his* revolution. Late in life, when success and activity mitigated the urge to destruction, Lenin's mind dwelt on bitter thoughts of frustration. At that late hour he began to apprehend not so much that renunciation may lose and in a sense gain the world, but

that the redemption of the world by destruction makes neither logical nor psychological sense. His work prepared the way for the greater horrors of Stalin's career. Possony concludes with the best he can say of Lenin: if he had recovered from his strokes, he would have been purged by Stalin.

Vatican II

Pope John and the Ecumenical Council, by Carlo Falconi. World. \$5.95. *Council Speeches of Vatican II*. Edited by Hans Küng, Yves Congar, O.P. and Daniel O'Hanlon, S.J. Deus Books (Paulist Press). \$1.25.

by Michael Novak

FROM EARLY September until Christmas day of 1962, Carlo Falconi kept a diary about the events of "Pope John's session" of the second Vatican Council. Signor Falconi, now nearly 50 and a writer on literary and religious subjects, is typical of many Italian intellectuals, not only in the fact that he is alternately attracted and repelled by the Church, but also because he writes of the Church with a realism and a familiarity to which an American can as yet only aspire.

The Church is so embedded in the social and political life in Italy that intelligent Italians cannot possibly confuse it with a mystical, far-distant, other worldly "Church." For them the Church is human and personal: it is Papa Roncalli, Papa Pacelli, Cardinals Canali, Antoniutti, Ottaviani, the bishops of Italy's small dioceses, the current president of Italian Catholic Action, etc.

Falconi speaks frankly of these particular, living men. To American readers he brings the reactions to the Council of those who live close to the Vatican. It is as though we are watching the Council from the milieu in which Ignazio Silone, Alberto Moravia and other figures of contemporary Italian literature are watching it.

On the other hand, Signor Falconi does not tell us substantially more about the Council than Xavier Rynne or Robert Kaiser. Falconi's criticism of the Curia is probably more profound than that of Messrs. Rynne or Kaiser, but less piquant. Or perhaps the difference lies in our expectations:

we expect intelligent Italians to be anti-curial, blunt and direct; we expect Americans to show "a little more respect."

Signor Falconi's portrait is not searching or theological; it is personal and sociological. It reports that strong elements in the Curia—and some from among the bishops—have their own conception of the Church and resolutely desire to end the Council with as little "damage" to that conception as possible. Signor Falconi supports the Rynne-Kaiser interpretation—even about the controversy at the Biblicum and the ambitions of the Lateran University—with new detail and a new viewpoint on facts already known. His calmer tone may convince those still reluctant to grasp the issues.

Signor Falconi's introductory chapter about the personality of Pope John XXIII is eloquent. The ambiguities in that personality, the movements of doubt and fear, are not overlooked. There are also several glimpses of the then Cardinal Montini, not always flattering, and brief portraits of other Council fathers as well: of Cardinal Frings, Liénart, Siri, Ottaviani, and some of the powerful silent cardinals of the Curia. Signor Falconi often mentions Pius XII, rarely favorably.

There are fascinating sidelights about the composition of *Pacem in Terris*, and Pope John's decision to suspend its publication for several months beyond the date for which he had first planned to issue it. Many pages of the diary help interpret events and personalities in Italy important for understanding the embattled mind of the curia—personalities like Dossetti of Bologna and La Pira of Florence.

This book brings back the freshness of the first session of the Council and makes us marvel again at that miracle and modern grace: the good, and sorely missed, Pope John.

The interventions collected in *Council Speeches of Vatican II* represent the best talks of the second session. In these talks, the creative theology of the last hundred years' renewal made itself heard in the highest assembly of the Church. To an astonishing degree—in view of the atmosphere before the Council—the insights and directions of the most

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meaningful theologians have obviously been mulled over and appropriated by many of the bishops.

It was at the second session that the heart of Vatican II was reached: the debates on the nature of the Church. It was also at the second session that the debates on ecumenism marked a dramatic change in the inner and outward life of the Church, from defensiveness and triumphalism to humility and conversation. Finally, it was at the second session that the issue of religious liberty was introduced, the debate most central to the conscience of the twentieth century.

In action, the second session did little but reap the fruits of the first session. But in word the second session sowed the seeds of ideas that will do much to determine the outcome of future sessions, and of events beyond the Council. For ideas, the second session was the basic session.

That is why this collection by Fathers Küng, Congar, and O'Hanlon, appearing simultaneously in many languages, is supremely valuable. At first, the editors had planned to select perhaps twenty speeches. Upon re-studying the texts, they found the materials so rich that they selected fifty.

Selections from the opening address of the Bishop of Rome, Paul VI, open each of the volume's four sections: the self-awareness of the

Church; the renewal of the Church; the reunion of all Christians; the dialogue with the world. Cardinal Suenens on prophecy; Cardinal Bea on the Jews; Bishop De Smedt on religious liberty; Bishop McGrath on the values of the secular world; Archbishop D'Souza's three speeches; Bishop Primeau on the layman; Bishop Tracy on race—there is a temptation to mention them all; I found all my favorites included.

Appearing as an inexpensive paperback, this is a reference work of the highest usefulness in a theological renewal that will be going on for many years.

The Future of NATO

The End of Alliance, America and the Future of Europe. By Ronald Steel. Viking Press. \$3.75.

by William V. O'Brien

IT IS no longer novel to say that the post-World War II era is ending but Ronald Steel's *The End of Alliance* has the merit of bringing together in one concise book most of the evidence that this is so and some of the principal implications of this fact. The weakness of the book is that it falls several implications short of completing a comprehensive analysis of the new era.

Steel contends that "Our policies remain frozen in the vocabulary of a post-war world which has ceased to exist." The United States continues to think and act like the "leader of the Free World" against "the Communist monolith." But we are no longer the leader of a unified Free World and there is no Communist monolith. Moreover, Communist practice no longer reflects the inevitable hostility of Communist theory. The cement of fear no longer binds the Atlantic alliance. "Events have drawn us beyond the post-war world into a perplexing period of transition whose rules we have not yet learned and whose rivalries we do not yet understand."

Steel makes little effort to prove that the clear and present danger of international Communism has ceased. In part this seems to be explained by his conviction that the facts of life about nuclear war and deterrence render irrelevant the "ideological" aspirations of the two great post-war powers. And, with De Gaulle, Steel deprecates mere "ideologies" and emphasizes power political considerations. The growing feasibility of independent nuclear deterrents, "by making military parity unnecessary" has "undermined the conventional theories of war." In other words, the Gaullist theory that one city-buster is enough is strongly endorsed, leaving a lot of unanswered questions about the comparative strength of parties to the kinds of non-nuclear conflicts which continue to flourish.

Steel argues that the feasibility of achieving an adequate independent nuclear deterrent—for France, for a somehow united Europe, for Germany, Red China, India, Israel, Egypt, even for states like Algeria—revives the prospects for sovereign independence and disproves the belief that the nuclear age must necessarily lead to greater international organization. This state of affairs also makes probable the establishment of a Europe of, by and for Europeans, completely independent of America and Russia alike. The dream of Atlantic community is archaic as is NATO. Before long, says Steel, NATO will have collapsed, American troops will have been withdrawn,

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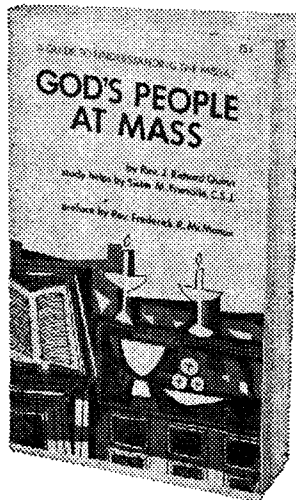
Europe will stand alone and Britain will have finally to decide whether it goes with Europe, with America, or alone as an independent second-rate state like Sweden.

Since, according to Steel, all of this is increasingly evident, the United States has not much longer to act if it wants to have a major role in a European settlement. If we wait much longer the Europeans will settle things with the Russians without us. (He appears to be very certain that Europe *will* unite and follow a coherent, independent course.) In these circumstances, our "hard line" on Germany is doubly self-defeating because it prevents our coming to agreement with the Russians and drives the Europeans in the direction of Moscow, the only place where the basic problems can be solved. Accordingly, Steel urges that the United States act now to obtain a guaranty of the integrity of West Berlin (no elaboration on this), in exchange for a promise not to give Bonn nuclear weapons, the acknowledgment of the Oder-Neisse Line, and the *de facto* recognition of East Germany.

This, says Steel, will end the cold war definitely and make possible the ultimate reunification of a neutral Germany, something that cannot happen until the cold war really ends. From such a settlement the United States would presumably progress to much happier and closer relations with the Soviet Union with which it shares many interests and problems. At the same time, the United States would abandon its Metternich-like role of defender of the post-war *status quo* and turn to true "greatness" by working for those goals which we share with mankind, namely, "freedom from economic want, work which does not alienate man from his fellow, and a future free from the dread of nuclear annihilation." Above all, our reforming zeal should be turned inward to achieve the good society at home.

While there is much validity and imagination in this analysis, it is nevertheless a strangely incomplete one. It begs or tosses off lightly the two fundamental questions of the future of the international Communist movement and the prospects for

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GOD'S PEOPLE AT MASS

by Rev. J. Richard Quinn, S.T.D.
and Sister M. Francille, C.S.J.

God's People at Mass is the first book to be published that explains the Eucharistic Sacrifice in relation to the Liturgical changes as set forth in the *Constitution on Liturgy*, issued by the Vatican Council in December, 1963. So important is this work to

Catholics everywhere that it is being published as a BARK BOOK in paperback form to make it easily accessible to all.

God's People at Mass provides the layman with a thorough explanation of the Mass as the sacrifice of the Family of God, and shows clearly the mind of the Church concerning the celebration of the Eucharist which is the apex of the Church's life and work. It clarifies and simplifies all the fundamental principles of the Eucharistic Sacrifice, and explains in detail who participates in the Mass, what the express function of each participant is, and how each function is either dependent upon or independent of the others.

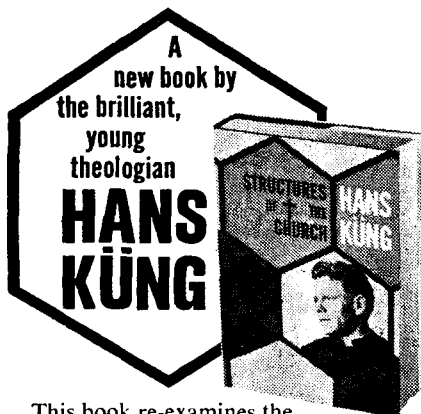
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arms control and disarmament. What is said is highly relevant to these two issues but detailed conclusions about them are never really drawn and supported. Steel seems to assume that the world-wide Communist crusade is over and that international relations can be conducted solely on the basis of old-fashioned power politics without serious consideration of "ideologies." The United States did not invent the ideological conflict of our times and it is not free unilaterally to abolish it. We need a good deal more evidence than Steel has given us that the central issue of our times has withered away.

Steel hopes vaguely for "a future free from the dread of nuclear annihilation" and it is conceivable that if his prescription were to be followed a climate could be produced which would enhance the prospects for arms control and disarmament. But the new world of independent French, European, Chinese, even Algerian, nuclear deterrents could also be a nightmare world much worse than the one in which we have been living. He leads us to believe that, if things go as he and his Gaullist mentors see them, the moral of the story can be told in the dulcet terms of his concluding exhortations for internal reform. The moral could as well be catalytic war in the manner of *On the Beach* or a rash of victories for Communists who have not yet entirely forgotten Lenin and Stalin.

These defects of omission are the principal flaws in what is in many respects a valuable book. Aside from them, one would have wished that the arguments made with respect to the points that Steel emphasizes did not move with such assurance and finality to conclusions on very controversial subjects. The efficacy, for example, of the French *force de frappe* is simply assumed, as is the inevitability of European unity. Steel

has raised important issues but we need more careful and more complete analyses of the end of alliance.

ART

At the Fair

THE FIRST weeks of the N.Y. World's Fair has not been the time nor the place to go if you want to see art. This is not to say there is no art at the fair, but that the fair is just not the place to see it—with the single exception, so far, of the Spanish Pavilion. The Spanish Pavilion offers a simple and elegant architectural cadre for a choice documentary of Spanish art—a cadre in which it is eminently at home, and in fact in which it seems to be the heart of the matter.

Mr. John Leo, in his article, "A Pious Disaster" [May 15], gave a definitive description of the Vatican Pavilion and the frustrating experience of *not* seeing Michelangelo's Pieta from a conveyor belt passing through a Radio-City-like auditorium. To that account the only addition might be that the tabernacle in the chapel at this pavilion looks as if it were made of corrugated Reynolds' Wrap. This observation lends terrible poignancy to the recent report of Pope Paul's plea for a rapprochement between artists and the Church—a relationship once so close that all artists, even non-religious ones, expressed themselves mainly through religious themes, but which has now reached such a pitch of estrangement that almost no artists, even those creating religious objects, express a religious spirit.

The exhibition of "Art in New York State" at the N.Y. State Pavilion, entitled "The River: Places and People," provides a small oasis for the art seeker. This is a charming little show, the star of which is George Inness' luminous, expressive landscape "The Coming Storm." The show depends mainly on the intimate appeal of primitives, the romantic work of the Hudson River School (Cole's sketches for his "Voyage of Life" series are outstanding), forthright portraits and genre painting. It includes a wonderful Audu-

REVIEWERS

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bon watercolor, "American Black Rat"; the delicacy and precision of this rises to a kind of poetry like that of Andrew Wyeth.

Undoubtedly, what makes the Spanish Pavilion visually the most successful at the Fair, is that it is predicated on a coherent aesthetic plan. The building itself, designed by the Madrid architect Javier Carvajal, is the key to the harmony achieved. It is an inward-oriented structure, in this way avoiding by default a great many Fair problems, and maybe symbolizing that "invertebrate" Spanish tendency which Ortega has deplored. It is centered on a garden patio, with the detail and décor all attuned to the calm and dignified flow of space around it. The setting is so very, very good, that it hardly matters there is nothing extraordinary in the way of "wares" offered—though the exceptions might be the lively wool rugs, and the religious objects (of contemporary design) which are simple and meaningful. Spanish designers and artisans seem to be able to create monstrosities, crucifixes and rosaries in a modern idiom without bumptiousness or pietism. A forceful life-size sculpture by Pablo Serrano of Fra Junipero Serra, the Franciscan missionary to North America who founded the great California missions, stands in the central patio.

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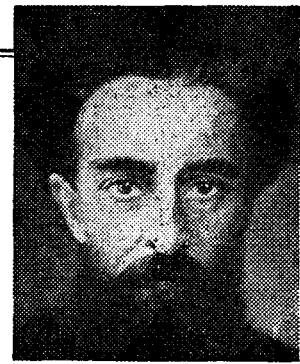
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There are three art galleries at the Spanish Pavilion. The gallery of contemporary art is crowded with paintings that seem rather uniformly sombre in expression; José Maria de Labra's net compositions stand out for their formal originality. In a small gallery dedicated to modern Spanish masters a beautiful Miró glows enigmatically from one wall and opposite it an early Dali (a half-loaf of bread in a basket) glows in an explicit way, making one wish Dali could be restrained from his grandiose schemes—one of which hangs on a third wall—and persuaded that to paint like a later-day Chardin is enough. On the last wall hang three Picassos entitled "The Artist and His Model"; Spain is reported to have paid an enormous price for these indifferent works by their great expatriate artist, in order to have him represented at all at their Pavilion.

The few selected old masters of Spanish painting are spaciouly presented in their own gallery. Except for "The Immaculate Conception" by Murillo they are all covered with glass (to protect them from humidity) and this makes them somewhat hard to see because of the reflection of the lights. Both the Goya "Majas"—the "Nude" and the "Clothed"—suffer by this, and by being set back rather far; they are fascinating nonetheless, with their sensuously painted bodies and mask-like doll heads. The Goya "Portrait of Queen Maria Luisa" fares better, a dazzling account of an irrepressible presence; while Velasquez' "Buffón" overwhelmingly asserts another image of the human being, playing out his role on the stage of indeterminate space. El Greco's "Gentleman With His Hand on His Breast" is a fine example of the noble expressiveness of this master. Ribera's Saints Peter and Paul, two female saints by Zurbarán and the Murillo round off this choice view of Spanish art.

It would be hard to match this particular kind of experience of Spanish painting outside of the Iberian peninsula, the choice of these old masters' works is so impeccable and, within their eloquent residence, so evocative of the Spanish outlook—or should one say, in-look?



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